An Introduction to the Sacred Language of the Sikhs

Compiled by
C. SHACKLE
Reader in Modern Languages of South Asia
in the University of London

SCHOOL OF ORIENTAL AND AFRICAN STUDIES
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ਮਨ ਕਾਧੇ ਤੁਰੈ ਮੁਤ ਮਨਾ।
ਜਹ ਲੈਖਾ ਦੇਵਹਿ ਹੀਰਾ ਤਉ ਪਤਿਆ।

(Āsā M1 pattī 1r, p.432)

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Preface

This book has been designed as a self-contained introductory course for anyone who wishes to gain a knowledge of the original language of the Sikh scriptures. Those to whom it is addressed are naturally expected to have an interest in and a concern for the teachings of Sikhism, but it has not been assumed that they will necessarily possess any specialized linguistic knowledge. The course has indeed been intended primarily for those who know neither the Gurmukhi script nor modern Panjabi. It is also hoped, however, that users who do possess some knowledge of the modern language will benefit from working through the book.

The course is divided into three parts. Part I comprises a brief introduction to the Gurmukhi script, with the aid of a simple system of Roman transliteration. The aim has been to teach the antique conventions of 17th century Gurmukhi spelling, which differs in some respects from modern Panjabi orthography. The script should be thoroughly mastered before proceeding further, since the use of the Roman script is later kept to a minimum.

The bulk of the course consists of the 24 lessons of Part II. These are designed to introduce the grammar of the language of the Sikh scriptures in a graded sequence, beginning with the simplest forms and constructions, then gradually working through the more complex ones. Each lesson concludes with a vocabulary of newly introduced words, to be learnt by heart on their first appearance, followed by two exercises. One is a simple grammatical exercise for completion in the Gurmukhi script, the second a longer exercise in translation. All the verses provided for translation have been taken directly from the compositions of Gurū Nānak, brief notes having been supplied where the original text might appear ambiguous. References are also supplied in an appendix, for use by those who wish to consult translations or commentaries.

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The language of the Gurū Granth Sāhib, as taught here, is of very mixed character, since it draws upon a variety of local languages and dialects, as well as incorporating a good many archaic forms and words. In these respects it is entirely typical of the written languages in which the religious literatures of medieval India are mostly recorded. In order to avoid misleadingly simplified titles like 'Old Panjabi', the language has been referred to here as 'the sacred language of the Sikhs', abbreviated as SLS.

No attempt is made in the course to distinguish between the different local forms so frequently encountered as synonyms in SLS. Stress has rather been laid upon the basic grammatical categories into which the various forms fit, so that a newly introduced variant can readily be slotted into the appropriate category beside the more common equivalents already learnt. There are, for example, at least ten forms each in SLS corresponding to the English words 'is' and 'are'; it is much easier to learn these if the basic grammatical categories of the third person singular and plural of the present tense have been properly grasped. Careful attention should therefore be paid to each grammatical term as it is introduced. The grammatical tables given at various points in Part II list most of the forms which will be commonly encountered and may be used for subsequent reference (cf. Lesson 14 for nouns, 15 for adjectives, 16 for pronouns, and 18 and 24 for verbs).

The composite language here referred to as SLS was used by the Sikh Gurūs for the bulk of their compositions from the time of Gurū Nānak (1469-1539) down to the period of the original compilation of the Gurū Granth Sāhib in 1604 by the fifth Gurū Arjan. Although the language of the other saint-poets, such as Kabīr and Nāmdev, whose compositions were included by Gurū Arjan in the Gurū Granth Sāhib, is generally very similar in character to that employed by the Sikh Gurus, no special attempt has been made to include a full description of the distinctive local grammatical forms encountered in their verses. A language similar to that of the Sikh Gurūs is found in the verse vārs of Gurū Arjan's close associate Bhāī Gurdās (d. 1637).

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The language of the 17th century hagiographies of Gurū Nānak known as janamsākhīs is also similar to the verse SLS of the Gurūs. The fact that these hagiographies are written in prose does, however, naturally entail some differences: and one may also detect in them a partial transition to a simpler modern language (a feature also characteristic of the compositions of Gurū Arjan when compared with those of Gurū Nānak).

Part III of the course has been designed as a short introductory reader to the main varieties of early Sikh religious literature. Extended extracts are provided from the works of Gurū Nānak, with a few examples taken from those of his successors and from Bhāī Gurdās. The course concludes with some typical extracts from a janamsākhī, prefaced by a short explanation of the principal distinctive features of the language of this genre. All the passages in Part III are accompanied by vocabularies and notes.

After the entire course has been worked through, most early Sikh literature should be accessible in the original, with the help of the available English translations and such aids as my previously compiled A Gurū Nānak Glossary (London: SOAS, 1981), from which the present book has grown.

It may finally be pointed out that the course has not been designed to serve as an introduction to the language of later Sikh religious writings. While still written in the sacred Gurmukhī script, these are largely composed not in the old SLS but in the Braj variety of Hindi, the principal component of the language of the Dasam Granth of the tenth Gurū Gobind Singh (1666-1708). With the Sikh renaissance of the later 19th century, this in turn gave way to modern standard Panjabi, the chief medium of expression for modern Sikh thought and scholarship.

My thanks are due to Dr. Owen Cole and to Upkar Kaur Ubhi, who both worked through the first draft of the course, and who made many valuable suggestions, both explicit and implicit, for its improvement.

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I should also like to express my gratitude to the Publications Committee of the School for meeting the full cost of the publication of this book.

Christopher Shackle
London, January 1982

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Part I

The Gurmukhi Script

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THE GURMUKHI SCRIPT

Gurmukhi, literally 'through the mouth of the Guru', is the sacred script of the Sikhs, used for writing the Ādi Granth and for recording other religious literature. Traditionally, its invention is attributed to the second Gurū Aṅgad (1504-1552). It is now the script officially used for writing Panjabi in India.

A knowledge of Gurmukhi is an obvious prerequisite for the study of the Sikh scriptures in their original language. The following brief introduction to Gurmukhi has been provided as a necessary preliminary to the main part of the course, where all words and exercises are printed in the script. It should be noted that the conventions of 17th century spelling are taught here. These are somewhat different from the rules for writing modern Panjabi in the Gurmukhi script.

The Roman transliteration used follows the usual conventions for writing Indian languages. A dot beneath a letter indicates a 'hard', typically Indian, retroflex consonant in [ḍ ṇ ṛ ṭ]. A line above a letter indicates a long vowel in [ā ī ū]. A dot above a letter indicates nasalization in [ṁ], but the sound 'ng' in [ṅ]. The sound 'ny' is written as [ñ]. Note that [c] is as in Italian 'ciao', while [ch] is the corresponding aspirate.

1. Consonants with [a]

The basic features of Gurmukhi are shared by all Indian scripts. The direction of writing is from left to right. Vowels other than the short [a] are written with subsidiary signs added to the letters of the alphabet. There are no capital letters.

The Gurmukhi alphabet has 35 letters, which fall into 7 groups of 5 letters each. Groups 2-6 each consist of letters representing sounds of the same phonetic class; the remaining letters are accommodated in

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groups 1 and 7. The first 3 letters of the alphabet are used to write vowels at the beginning of words, or when following another vowel; their writing and use are explained in the next section.

The remaining 32 letters represent consonants followed by the vowel [a], for which there is no special sign. They should be learnt in order from the following table, which lists the printed and written form of the letters, their sounds and (modern) names, with some indication of their pronunciation.

First group

ੳ ੲ ੲ		: these letters are described in section 3 below		
ਸ	ਸ	[sa]	[sassā]	
ਹ	ਹ	[ha]	[hāhā]	

K-group

ਕ	ਕ	[ka]	[kakkā]	
ਖ	ਖ	[kha]	[khakkhā]	an aspirated 'k'
ਗ	ਗ	[ga]	[gaggā]	
ਘ	ਘ	[gha]	[ghagghā]	an aspirated 'g'
ੜ	ੜ	[ṅ]	[ṅaṅṅā]	as English 'sing'

C-group

ਚ	ਚ	[ca]	[caccā]	as in Italian 'ciao'
ਛ	ਛ	[cha]	[chacchā]	as in English 'church'
ਜ	ਜ	[ja]	[jajjā]	
ਝ	ਝ	[jha]	[jhajjhā]	an aspirated 'j'
ਞ	ਞ	[ña]	[ñañña]	as 'ni' in English 'onion'

Ṭ-group ('hard' retroflex)

ਟ	ਟ	[ṭa]	[ṭaṁkā]	the heavy Indian 't'
ਠ	ਠ	[ṭha]	[ṭhaṭṭhā]	as [ṭ], with aspiration
ਡ	ਡ	[ḍa]	[ḍaḍḍā]	the heavy Indian 'd'
ਢ	ਢ	[ḍha]	[ḍhaḍḍhā]	as [ḍ], with aspiration
ਣ	ਣ	[ṇa]	[ṇāṇā]	a heavy 'n'

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T-group ('soft' dental)

ਤ	੩	[ta]	[tattā]	as in Italian 'tu'
ਥ	ਥ	[tha]	[thatthā]	as [t], with aspiration
ਦ	੨	[da]	[daddā]	as in Italian 'due'
ਧ	ਧ	[dha]	[dhaddhā]	as [d], with aspiration
ਨ	੨	[na]	[nannā]	

P-group

ਪ	੫	[pa]	[pappā]	
ਫ	੭	[pha]	[phapphā]	an aspirated 'p'
ਬ	੬	[ba]	[babbā]	
ਭ	੭	[bha]	[bhabbhā]	an aspirated 'b'
ਮ	੫	[ma]	[mammā]	

Final group

ਯ	ਯ	[ya]	[yayyā]	
ਰ	੪	[ra]	[rārā]	as in Italian 'Roma'
ਲ	੨	[la]	[lallā]	
ੲ	ੲ	[va]	[vavvā]	
ੜ	ੜ	[ṛa]	[ṛāṛā]	a quickly flapped [ḍ]

The short vowel [a] is to be taken as following every simple consonant in a word, e.g.:

ਨ	[na]	'no, not'
ਨਰ	[nara]	'men'
ਨਰਕ	[naraka]	'hell'

Doubled consonants are not normally indicated, and are never written as two consonants, so:

ਸਦ	[sada]	'always'
ਸਦ	[sadda]	'calls'
ਲਖ	[lakkha]	'lakhs'

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The doubling of consonants is subject to much variation according to the metre. Historically justified doubled consonants are indicated in the romanized transcriptions given in A Gurū Nānak Glossary.

Conventional English renderings of common Sikh terms often follow the pronunciations of Sanskrit or of modern Panjabi, rather than strictly following the Gurmukhi spellings of the Ādi Granth. The letter ਸ [sa] may also represent 'sh', ਜ [ja] may also represent 'y', and ਫ [pha] may also represent 'f', e.g.:

ਸਬਦ	[sabada]	'shabad'
ਜਮ	[jama]	'Yama, death'
ਫਕਰ	[phakara]	'being a fakir'

In such conventional English renderings, the vowel [a] may not be present after every consonant, e.g.:

ਕਰਮ	[karama]	'karma'
ਮਨ	[mana]	'man, mind'

Script exercise I

Copy out the following words in the Gurmukhi script:

ਸਹਜ	[sahaja]	'sahaj'
ਸਚ	[sacca]	'sach, truth'
ਹਠ	[haṭha]	'haṭha(yoga)'
ਚਰਪਟ	[carapaṭa]	'Charpat, a yogi'
ਜਟ	[jaṭṭa]	'Jats'
ਜਨਮ	[janama]	'janam, birth'
ਠਗ	[ṭhagga]	'Thags'
ਦਰਸਨ	[darasana]	'darshan'
ਧਰਮ	[dharama]	'dharma'
ਮਹਲ	[mahala]	'palaces'
ਲਛਮਣ	[lachamaṇa]	'Lachman'
ਵਰਨ	[varana]	'varna, caste'

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2. Consonants with other vowels

There are 9 vowels besides the short [a]: these are the short [i] and [u], and the long [ā], [ī], [ū], [e], [ai], [o], and [au]. Unlike the short [a], these 9 vowels are all indicated in the Gurmukhi script, by writing special signs with the consonant with precedes them in pronunciation. These signs, called [lagāṁ], are written in various positions around the consonant-letter, either after, below, above, or even (in one instance) before the consonant which precedes the vowel in pronunciation.

The vowel-signs are not independent letters, and they must be written with one of the letters of the alphabet. Alphabetic order is determined primarily by the letters of the alphabet, only secondarily by the vowel-signs. These should be learnt in order from the following table, which lists the forms of the signs, with examples, their sounds and (modern) names, with some indication of their pronunciation.

	[-a]	[muktā]	(not written), e.g.	ਸ ਸੱ	[sa]
				as 'a' in 'about'	
ਾ	[-ā]	[kannā]	written AFTER, e.g.	ਸਾ ਸਾੱ	[sā]
				as 'a' in 'father'	
ਿ	[-i]	[sihārī]	BEFORE letter, e.g.	ਿਸ ਿਸੱ	[si]
				as 'i' in 'ink'	
ੀ	[-ī]	[bihārī]	written AFTER, e.g.	ਸੀ ਸੀੱ	[sī]
				as 'i' in 'machine'	
ੁ	[-u]	[aṁkaṛ]	written BELOW, e.g.	ਸੁ ਸੁੱ	[su]
				as 'u' in 'put'	
ੂ	[-ū]	[dulaiṁkṛe]	written BELOW, e.g.	ਸੂ ਸੂੱ	[sū]
				as 'u' in 'rule'	
ੇ	[-e]	[lāṁ]	written ABOVE, e.g.	ਸੇ ਸੇੱ	[se]
				as 'é' in French 'été'	

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ੈ [-ai] [dulāiāṁ] written ABOVE, e.g. ਸੈ ਸੈ [sai]
as 'a' in 'had'

ੋ [-o] [hoṛā] written ABOVE, e.g. ਸੋ ਸੋ [so]
as 'ô' in French 'hôte'

ੌ [-au] [kanauṛā] written ABOVE, e.g. ਸੌ ਸੌ [sau]
as 'au' in 'because'
or as in German 'Haus'

Particular attention should be paid to the writing of the short [i], e.g.:

ਸਿਵ	[siva]	'Shiva'
ਦਿਲੀ	[dillī]	'Delhi'

Most grammatical endings are vowels, so special attention must be paid to final vowels (many of which have been lost in modern Panjabi), e.g.:

ਘਰੁ	[gharu]	'house'
ਘਰ	[ghara]	'houses'
ਘਰਿ	[ghari]	'in the house'

Script exercise 2A

Copy out the following words in the Gurmukhi script:

ਸਤਿਗੁਰੁ	[satiguru]	'Satiguru'
ਸਾਖੀ	[sākhī]	'sakhi'
ਸਿਧ	[siddha]	'siddhas'
ਹੁਕਮੁ	[hukamu]	'hukam, command'
ਕਬੀਰੁ	[kabīru]	'Kabir'
ਜੋਗੁ	[jogu]	'yoga'
ਤੀਰਥੁ	[tīrathu]	'tirtha, bathing place'
ਨਾਨਕੁ	[nānaku]	'Nanak'
ਫਕੀਰੁ	[phakīru]	'fakir'
ਮੁਸਲਮਾਣੁ	[musalamāṇu]	'Muslim'
ਰਿਗਵੇਦੁ	[rigavedu]	'Rigveda'
ਲਾਹੋਰੁ	[lāhoru]	'Lahore'

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Script exercise 2B

Write the following words in the Gurmukhi script:

[sikkhu]	'Sikh'	[nadari]	'<u>nadar</u>, grace'
[kalijugu]	'Kaliyuga'	[niraguṇu]	'<u>nirguna</u>, formless'
[kurāṇu]	'Quran'	[pūjā]	'puja'
[guramukhī]	'Gurmukhi'	[maradānā]	'Mardana'
[jogī]	'yogi'	[rāmadāsu]	'Ramdas'
[daravesu]	'dervish'	[vāhigurū]	'Vahiguru, God'

3. Independent vowels

Vowels do not always follow a consonant in a word. When vowels occur at the beginning of a word, or when they follow another vowel, they are written with the first three letters of the alphabet, ੳ [ūṛā], ੲ [aiṛā], or ੲ [īṛī], which function as 'vowel-bearers'.

The three vowel-bearers are each used to write certain of the 10 vowels: [ūṛā] is used for the 3 rounded vowels [u], [ū], and [o], and [īṛī] is used for the 3 front vowels [i], [ī], and [e], while [aiṛā] is used for the remaining vowels. The alphabetic order, determined as usual primarily by letters of the alphabet, only secondarily by the vowel-signs, is shown in the following table. Note that the alphabetic order of independent vowels is different from that of vowels following consonants.

[ūṛā] vowels

ੳ	ੳੁ	[u]	[ūṛā] + [aṁkaṛ]
ੳ	ੳੂ	[ū]	[ūṛā] + [dulaiṁkṛe]
ੳ	ੳੋ	[o]	OPEN [ūṛā]

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[airā] vowels

ਅ	ੱ	[a]	[airā (muktā)]
ਆ	ਾ	[ā]	[airā] + [kannā]
ਐ	ੈ	[ai]	[airā] + [dulāīāṁ]
ਔ	ੌ	[au]	[airā] + [kanaurā]

[īrī] vowels

ਇ	ਿ	[i]	[īrī] + [sihārī]
ਈ	ੀ	[ī]	[īrī] + [bihārī]
ੲ	ੇ	[e]	[īrī] + [lāṁ]

Note that the three vowel-bearers must always be used with vowel-signs, except in the special case of the open [ūrā] used to write [o], and [airā] used alone to write independent [a]:

ੳੜਾ	[ūrā]	'the letter U'
ੳਥੈ	[othai]	'there'
ਅਕਾਲੀ	[akālī]	'Akali'
ਆਸਾ ਕੀ ਵਾਰ	[āsā kī vāra]	'Asa ki Var'
ਇਸਨਾਨੁ	[isanānu]	'bathing'
ੲੇਕੁ	[eku]	'one'

A vowel following another vowel within a word must always be written with the appropriate bearer:

ਅਹਲਿਆ	[ahaliā]	'Ahalya'
ਆਇਓ	[āio]	'came'

The vowel-sign ੱ [kanaurā] is not very commonly used for the vowel [au], which is usually written as if it were [a] + [u], e.g.:

ਅਉਗਣੁ	[auganu]	'sin'
ਕਉਡੀ	[kauḍī]	'cowrie'

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Script exercise 3

Copy out the following words in the Gurmukhi script:

ਉਦਾਸੀ	[udāsī]	'Udasi'
ਅਉਤਾਰੁ	[autāru]	'avatar'
ਅਜਰਾਈਲੁ	[ajarāīlu]	'Azrael'
ਅਰਜਨੁ	[arajanu]	'Arjan'
ਆਤਮੁ	[ātamu]	'atma, self'
ਈਸਰੁ	[īsaru]	'Ishvara, God'
ਹਉਮੈ	[haumai]	'haumai, egoism'
ਹਰਿ ਰਾਇ	[hari rāi]	'Hari Rai'
ਗਿਆਨੀ	[giānī]	'Giani'
ਦੁਆਰੁ	[duāru]	'door'
ਭਾਈ	[bhāī]	'Bhai'
ਮਾਇਆ	[māiā]	'maya'

4. Other signs

The nasal sign ੰ , called [ṭippī] is written above the line of writing. It normally indicates a nasal consonant immediately preceding the following consonant, i.e. without any intervening [a]. Contrast the following:

ਸੰਕ	[saṅka]	'doubt'
ਸਨਕ	[sanaka]	'Sanaka'

The character of the nasal consonant indicated by [ṭippī] is determined by that of the following consonant, e.g.:

ਅੰਗੁ	[aṅgu]	'limb'
ਅੰਤੁ	[antu]	'end'
ਅੰਬੁ	[ambu]	'mango'

When [ṭippī] precedes the letters ਨ and ਮ , it indicates the doubled sounds [nn] and [mm]. This is a regular exception to the usual practice of not indicating doubled consonants in Gurmukhi spelling, so:

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ਚੰਨਣੁ	[cannaṇu]	'sandalwood'
ਚੰਮੁ	[cammu]	'skin'

Gurmukhi has another nasal sign, the dot ੰ written above the line of writing, called [bindī]. This may be used to indicate a nasalized vowel (pronounced like the French 'bon', 'fin', etc.). Nasalization, regularly indicated in the Roman transliteration by the symbol [ṁ], is however only occasionally marked in the original Gurmukhi. It should be supplied in reading, whether or not it is indicated by the Gurmukhi spelling:

ਗਲ	[galla]	'matter'
ਗਲਾਂ = ਗਲਾ	[gallāṁ]	'things'
ਕਰਹਿ	[karaṁhi]	'they do'

A consonant immediately following another consonant, without an intervening [a], is indicated in the script as a subscript, written below the first consonant. The commonest subscript consonant is [h], written either as ੍ or as ੍ . Like [bindī], however, the subscript [h] is quite often omitted in the Gurmukhi, so:

ਖੁਲ੍ਹਾ = ਖੁਲਾ	[khullhā]	'open'
ਨ੍ਹਾਤਾ = ਨਾਤਾ	[nhātā]	'bathed'

Also frequent is the subscript [r], written as ੍ :

ਕ੍ਰਿਪਾ	[kripā]	'mercy'
ਪ੍ਰਾਣੁ	[prāṇu]	'breath'

The most complex combinations of consonants which can be indicated by the script involve the use of both [ṭippī] and the subscript [r], e.g.:

ਮੰਤ੍ਰੀ	[mantrī]	'wizard'

Consonants other than [h] and [r] are seldom written as subscripts. Only occasional use is made of such subscripts as [n] ੍ , [y] ੍ , or [v] ੍ :

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ਕ੍ਰਿਸ਼ਨ	[krisna]	'Krishna'
ਖ਼ਤ੍ਰੀ	[khyattrī]	'Khatri'
ਸ੍ਵਾਦੁ	[svādu]	'flavour'

Consonants having a subscript written beneath them are normally placed after simple consonants with vowels in alphabetical order. The signs of nasalisation do not affect alphabetical order.

Script exercise 4A

Copy out the following words in the Gurmukhi script:

ਅੰਮ੍ਰਿਤੁ	[ammritu]	'amrit, nectar'
ਇੰਦ੍ਰੁ	[indru]	'Indra'
ਸੰਗਤਿ	[saṅgati]	'sangat, congregation'
ਸਾਸਤ੍ਰ	[sāsatra]	'shastras'
ਹਿੰਦੁਸਤਾਨੁ	[hindusatānu]	'Hindustan'
ਗੰਧਰਬ	[gandharaba]	'Gandharvas'
ਗ੍ਰੰਥੁ	[granthu]	'Granth'
ਜੰਗਲੁ	[jaṅgalu]	'jungle'
ਪੰਜ ਕਕੇ	[paṁja kakke]	'the 5 K's'
ਪੰਥੁ	[panthu]	'Panth, way'
ਬ੍ਰਹਮਣੁ	[brahamaṇu]	'Brahman'
ਲੰਗਰੁ	[laṅgaru]	'langar'

Script exercise 4B

Write the following words in the Gurmukhi script:

[aṅgadu]	'Angad'	[gobinda siṅgha]	'Gobind Singh'
[ammritasaru]	'Amritsar'	[jagannāthu]	'Jagannath, God'
[sanniāsī]	'sannyasi'	[paṁjābī]	'Panjabi'
[sūdra]	'Shudras'	[paṇḍitu]	'pandit'
[hindū]	'Hindu'	[brahamā]	'Brahma'
[gaṅgā]	'Ganges'	[mantru]	'mantra, spell'

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5. Further points

The conventions of 17th century Gurmukhi spelling are fairly flexible. Examples of this flexibility are the omission of nasal signs and of subscript consonants.

The variety of dialects upon which the Sikh scriptural language is based results in many variant forms with the same meaning being used side by side: the number of these variants is further increased by the use of adjusted forms to fit the metre or the rhyme. The commonest variant grammatical endings will be encountered in Part II. Before beginning to learn the vocabulary of SLS it is important to have some idea of the commonest types of alternation in the stems of words, so that there may be no unnecessary confusion when predictable variants of a single word are encountered.

a) consonants

i) Parallel forms beginning with ਬ and ਵ are very common:

ਬਸੈ	[basai]	=	ਵਸੈ	[vasai]	'dwells'
ਬਾਰ	[bāra]	=	ਵਾਰ	[vāra]	'time'

ii) Parallel forms with ਣ (which does not occur at the beginning of words) and ਨ are very common:

ਗੁਣੁ	[guṇu]	=	ਗੁਨੁ	[gunu]	'quality'
ਮੁਸਲਮਾਣੁ	[musalamāṇu]	=	ਮੁਸਲਮਾਨੁ	[musalamānu]	'Muslim'

Both alternations may occur in variant forms of a single word:

ਬਨੁ	[banu]	=	ਵਣੁ	[vaṇu]	'forest'

iii) Parallel forms with ਰ and ੜ (which does not occur at the beginning of words) are quite common:

ਧੂਰਿ	[dhūri]	=	ਧੂੜਿ	[dhūṛi]	'dust'

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Variants with ਰ written either as a subscript or as an independant letter are frequently seen:

ਕ੍ਰਿਪਾ	[kripā]	=	ਕਿਰਪਾ	[kirapā]	'mercy'
ਪ੍ਰਸਾਦੁ	[prasādu]	=	ਪਰਸਾਦੁ	[parasādu]	'grace'

The subscript may also be omitted altogether:

ਦ੍ਰਿਸਟਿ	[drisaṭi]	=	ਦਿਸਟਿ	[disaṭi]	'sight'

b) <u>vowels</u>

i) The commonest parallel forms have either one of the short vowels [a], [i], or [u] (typically followed by a doubled consonant) or one of the <u>long</u> vowels [ā], [ī / e], or [ū / o] (always followed by a single consonant), e.g.:

[a/ā]	ਸਚਾ	[saccā]	=	ਸਾਚਾ	[sācā]	'true'
[i/ī]	ਫਿਕਾ	[phikkā]	=	ਫੀਕਾ	[phīkā]	'tasteless'
[i/e]	ਇਕੁ	[ikku]	=	ਏਕੁ	[eku]	'one'
[u/ū]	ਲੁਟਣੁ	[luṭṭaṇu]	=	ਲੂਟਣੁ	[lūṭaṇu]	'to rob'
[u/o]	ਉਸੁ	[usu]	=	ਓਸੁ	[osu]	'him'

A metrically shortened [o], pronounced as [u], may be written with both signs:

ਸੋਹਾਗਣਿ	[sohāgaṇi]	=	ਸੋਹਾਗਣਿ	[suhāgaṇi]	'happy bride'

ii) A further common alternation involves the change from a consonant to a vowel, i.e. [ava/au]. The [au] is usually written with [ūṛā], less often with the vowel-sign [kanauṛā], e.g.:

ਕਵਰਾ	[kavarā]	=	ਕਉਰਾ	[kaurā]	'bitter'
ਧਵਲੁ	[dhavalu]	=	ਧਉਲੁ = ਧੌਲੁ	[dhaulu]	'white bull'
ਅਵਤਾਰੁ	[avatāru]	=	ਅਉਤਾਰੁ	[autāru]	'avatar'

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Very common words may have several different alternants as a result of more than one of the above rules, e.g.:

ਕਵਣੁ [kavaṇu] = ਕਉਣੁ = ਕੌਣੁ [kauṇu] = ਕਵਨੁ [kavanu] = ਕਉਨੁ [kaunu] 'who?

Besides the letters of the alphabet and their associated signs, Gurmukhi has a special set of numerals:

1	2	3	4	5	6	7	8	9	10
੧	੨	੩	੪	੫	੬	੭	੮	੯	੧੦

These Gurmukhi numerals, standard in texts of the Ādi Granth, are not used in this course for typographical reasons.

The only punctuation used in 17th century Gurmukhi manuscripts is the double vertical stroke ॥ used to mark the end of verses and sentences. Examples and quotations in this course are given with the modern single vertical stroke । [ḍaṇḍā]. Other punctuation, restricted so far as possible to the comma, has been supplied where necessary to clarify the syntax.

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Part II

Grammar

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LESSON ONE

010. Nouns

SLS nouns are assigned either to the masculine (m.) or the feminine (f.) gender. Names of males are m., those of females are f. The gender of other nouns is determined historically, and must be learnt in each instance.

Nouns, like all words in SLS, end in a vowel. The simplest form of the noun is the singular direct case (sd.): this is the form in which nouns are listed here. The final vowel of the sd. determines the declension of the noun, i.e., the ways in which the final vowel is altered to mark the other cases. The final vowel of the sd. is a guide to both the gender and the declension of any noun, and it should therefore be carefully noted when the noun is first introduced.

011. Masculine nouns (sd.)

Masculine nouns are assigned to one of three declensions:

I sd. in [-u]

ਨਾਮੁ	'name'
ਥਾਉ	'place'

This is the commonest of all SLS declensions. The vowel of the sd. may sometimes be lengthened to [-o], e.g.

ਸੰਸਾਰੁ = ਸੰਸਾਰੋ 'world'

II sd. in [-ā]

ਦਾਤਾ	'giver'
ਕਰਤਾ	'creator'

This is the next commonest m. declension.

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III other m. nouns

This declension is less well represented. The commonest ending of the sd. is [-ī], e.g.

ਪਾਪੀ 'sinner'

There are also a few m. nouns with sd. in [-i] and [-ū] belonging to this declension.

012. Adjectives (msd.)

The declension of adjectives is very similar to that of nouns, except that adjectives have both m. and f. forms, the form of the adjective being determined by that of the noun with which it agrees. Adjectives are assigned to one of three declensions on the basis of the final vowel of their msd. forms:

I msd. in [-u]

ਨਿਰਮਲੁ 'pure'

II msd. in [-ā]

ਸਚਾ = ਸਾਚਾ 'true'
ਝੂਠਾ 'false'

This is the commonest adjectival declension.

III other adjectives

This declension is, again, less well represented. The commonest ending of the msd. is [-ī], e.g.

ਪਾਪੀ 'sinful'

As this example shows, the distinction between nouns and adjectives is less well marked in SLS than in English.

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013. Pronouns (sd.)

The 1st and 2nd person pronouns have the following forms in the sd.:

ਹਉ	'I'
ਤੂੰ = ਤੁ	'you (Thou)'

The corresponding possessive forms are adjectives, following the adjectival declension II:

ਮੇਰਾ	'my, mine'
ਤੇਰਾ	'your, yours (Thine)'

For the 3rd person, there is no true personal pronoun. The demonstrative pronoun, meaning 'that, that one', may be used as the equivalent of a 3rd person pronoun, so:

ਸੋ = ਸੁ	'that, that one; he, it'

This pronoun has very common extended forms, which imply a slightly greater degree of emphasis:

ਸੋਈ = ਸੋਇ	'that very (one); he, it'

The indefinite pronoun follows the same formal pattern:

ਕੋ = ਕੋਈ = ਕੋਇ	'some, someone; any, anyone'

Other common pronouns have msd. typically in [-u], e.g.:

ਇਹੁ = ਏਹੁ	'this, this one'
ਸਭੁ	'all'
ਇਕੁ = ਏਕੁ	'one'
ਅਵਰੁ = ਹੋਰੁ	'other'

The msd. in [-o] implies a slightly greater degree of emphasis:

ਏਕੋ	'just one'

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The reflexive pronoun has the same form for all persons, the meaning being determined by the subject:

ਆਪਿ = ਆਪੇ 'myself, yourself, himself'

014. Simple sentences

Adjectives usually precede the nouns which they qualify, so:

ਤੇਰਾ ਨਾਮੁ 'your name'

The Gurmukhi script has no capital letters, so 'Your Name' might be an equally appropriate English spelling.

In simple sentences, there is usually no SLS word corresponding to the English link-verb 'am, is, are', etc., e.g.

ਤੇਰਾ ਨਾਮੁ ਸਾਚਾ। 'your name [is] true'

Nor does SLS possess any word corresponding to the English definite article 'the', so:

ਸਾਹਿਬੁ ਸਾਚਾ। '[the] Lord [is] true'

The SLS [eku = ikku] 'one' sometimes overlap with the English indefinite article 'a, an', but the indefinite article must usually be supplied in translation.

It is important always to remember that the Sikh scriptures are written in verse. Not only is the poetic expression often condensed or compressed, but the order of words is also fairly free. While the subject normally comes first in a sentence, poetic inversions are very common, e.g.

ਤੇਰਾ ਨਾਮੁ ਸਾਚਾ। 'your name [is] true'
ਸਾਚਾ ਤੇਰਾ ਨਾਮੁ। 'true [is] your name'

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015. Negative sentences

The commonest word in SLS is the negative adverb 'not', which has four variant forms:

ਨ = ਨਾ = ਨਹੀ = ਨਾਹੀ 'not'

Given the usual absence of the link-verb in SLS, the negative adverb alone often corresponds to the English 'am not, is not, are not', etc.

The English sentence-opener 'there is' has no counterpart in SLS, so the negative adverb alone may often stand also for 'there is not', etc.:

ਨਾ ਕੋ ਮੇਰਾ। '[there is] not anyone of mine'

The indefinite pronoun [koī], etc., is often used in this way with the negative adverb, e.g.

ਨਾਹੀ ਕੋਈ। '[there is] no one, [there is] none'

In double negations, the negative adverb is often used only before the second item, as in the very common phrase:

ਅਵਰੁ ਨ ਦੂਜਾ। '[there is no] other [n]or second'

Vocabulary

The following words should be learnt by heart, including their variant forms:

Masculine nouns

ਸਾਹਿਬੁ	master, lord
ਨਾਮੁ = ਨਾਉ	name
ਪਾਪੀ	sinner
ਥਾਉ	place
ਸੰਸਾਰੁ	world
ਸਾਹੁ = ਸਹੁ	lord
ਦਾਤਾ	giver
ਕਰਤਾ	creator
ਮਨੁ	heart, mind, self

Pronouns

ਹਉ	I
ਤੂੰ = ਤੁ	you
ਸੋ = ਸੁ	that; he, it
ਸੋਈ = ਸੋਇ	that very; he, it
ਕੋ = ਕੋਈ = ਕੋਇ	some(one), any(one)
ਇਕੁ = ਏਕੁ	one
ਏਕੋ	just one
ਅਵਰੁ = ਹੋਰੁ	other, else
ਇਹੁ = ਏਹੁ	this

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ਰਾਜਾ	king
ਗੁਰੁ = ਗੁਰੂ	guru
ਦਰੁ	door, gate
ਤਨੁ	body
ਪ੍ਰਭੁ = ਪ੍ਰਭੂ	lord
ਜਗੁ	world

Adjectives

ਸਚਾ = ਸਾਚਾ	true, real
ਤੇਰਾ	your(s)
ਨਿਰਮਲੁ	pure
ਝੂਠਾ	false
ਵਡਾ	great
ਊਚਾ = ਉਚਾ	high, lofty
ਦੂਜਾ	second, other
ਖੋਟਾ	false, counterfeit
ਖਰਾ	real, genuine
ਮੇਰਾ	my, mine

ਸਭੁ	all, every
ਆਪਿ = ਆਪੇ	oneself
ਸਭੁ ਕੋਈ	every one

Adverb

ਨ = ਨਾ = ਨਹੀ = ਨਾਹੀ	not

Exercise 1A

Write out the following nouns, and say to which declension they belong:
ਮਨੁ; ਰਾਜਾ; ਨਾਉ; ਗੁਰੁ; ਗੁਰੂ

Exercise 1B

Translate the following verses into English. Each verse forms a complete sentence or sentences:

1. ਸਾਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ।
2. ਤੇਰਾ ਨਾਮੁ ਸਚਾ।
3. ਹਉ ਪਾਪੀ।
4. ਨਿਰਮਲੁ ਸਾਚਾ ਏਕੁ ਤੂ।

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5. ਹੋਰੁ ਨਾਹੀ ਥਾਉ।
6. ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ।
7. ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ।
8. ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ।
9. ਇਹੁ ਮਨੁ ਰਾਜਾ।
10. ਗੁਰੁ ਦਾਤਾ।
11. ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ।
12. ਆਪੇ ਸਚਾ ਸੋਈ।
13. ਸੋ ਦਰੁ ਤੇਰਾ।
14. ਦੂਜਾ ਕੋਈ ਨਾਹੀ।
15. ਖੋਟਾ ਖਰਾ ਨ ਕੋਇ।
16. ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭੂ।
17. ਤੇਰਾ ਸਭੁ ਕੋਈ।
18. ਆਪੇ ਨਿਰਮਲੁ ਏਕੁ ਤੂ।
19. ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਇ।
20. ਸਭੁ ਜਗੁ ਤੇਰਾ ਤੂ ਏਕੋ ਦਾਤਾ ਅਵਰੁ ਨ ਦੂਜਾ।

Note

11 This consists of two short sentences, like 16, 19, and 20.

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LESSON TWO

020. Masculine nouns (pd.)

The formation of the plural direct case (pd.) of masculine nouns is different for each declension.

I sd. in [-u]: pd. in [-a]

ਸਾਹੁ	'lord'	ਸਾਹ	'lords'
ਗੁਣੁ	'virtue'	ਗੁਣ	'virtues'

If the ending of the sd. is written with [ūṛā], then the pd. is written with [aiṛā], as in the following common word, where there is a change of meaning in the plural:

ਜੀਉ	'soul'	ਜੀਅ	'creatures'

But two common nouns with sd. [-ā̇mu] have pd. [-ā̇mva]:

ਨਾਉ	'name'	ਨਾਵ	'names'
ਥਾਉ	'place'	ਥਾਵ	'places'

II sd. in [-ā]: pd. in [-e]

ਰਾਜਾ	'king'	ਰਾਜੇ	'kings'
ਦਾਤਾ	'giver'	ਦਾਤੇ	'givers'

III other m. nouns

These make no change for the pd. Only the context or the form of words in agreement, such as adjectives, will show if a plural sense is intended:

ਪਾਪੀ	'sinner, sinners'
ਗੁਰੂ	'guru, gurus'

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021. Adjectives (mpd.)

The masculine pd. of adjectives is formed in just the same way as the pd. of the three declensions of masculine nouns.

AI msd. in [-u]: mpd. in [-a]

ਨਿਰਮਲੁ : ਨਿਰਮਲ 'pure'

AII msd. in [-ā]: mpd. in [-e]

ਸਚਾ : ਸਚੇ 'true'
ਝੂਠਾ : ਝੂਠੇ 'false'

AIII other adjectives: no change

ਪਾਪੀ : ਪਾਪੀ 'sinful'

022. Pronouns (pd.)

The 1st and 2nd person pronouns normally have the following forms in the pd.:

ਹਮ 'we'
ਤੁਮ 'you'

The corresponding possessive forms are adjectives, following the adjectival declension AII:

ਹਮਾਰਾ 'our, ours'
ਤੁਮਾਰਾ 'your, yours'

The 2nd person plural pronoun may indicate either a plural subject, or a singular subject, implying an additional degree of respect.

The demonstrative pronoun used as the equivalent of a 3rd person pronoun has the following forms in the pd.:

ਸੇ = ਸਿ = ਤੇ

'those, those ones; they'

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The corresponding emphatic forms are:

ਸੋਈ = ਸੋਇ 'those very (ones); they'

The indefinite pronoun is seldom used in the plural.

The other common pronouns with msd. in [-u] have their pd. either in [-a], like adjectives of declension I, otherwise in [-i], a special pronominal form:

msd.		pd.	
ਏਹੁ	'this'	ਏਹ = ਏਹਿ	'these'
ਸਭੁ	'all'	ਸਭ = ਸਭਿ	'all'
ਹੋਰੁ	'other'	ਹੋਰ = ਹੋਰਿ	'others'

Note the change of meaning in:

ਇਕੁ 'one' ਇਕਿ 'some'

The reflexive pronoun is unchanged when referring to a plural subject, so - depending on the subject (013) - :

ਆਪਿ = ਆਪੇ 'ourselves, yourselves, themselves'

023. The verb 'to be'

The verb 'to be' is often omitted in simple sentences in SLS, as explained above (014). The 3rd person singular form of the present tense is, however, quite frequently encountered:

ਹੈ 'is'

The presence or absence of this verb does not usually affect the meaning of the sentence.

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Vocabulary

Masculine nouns

ਰਸੁ	flavour, delight
ਰਾਹੁ	way, road
ਗੁਣੁ	virtue, quality
ਮੰਗਤਾ	beggar
ਜੀਉ	soul
ਹੁਕਮੁ	order, command
ਰੋਗੁ	disease
ਮੁਖੁ	face
ਰੂਪੁ	form, beauty
ਰੰਗੁ	colour
ਅਵਗਣੁ	vice, defect

Adjectives

ਤੁਮ੍ਹਾਰਾ	your(s)
ਮਿਠਾ	sweet
ਬਹੁਤਾ	abundant, many
ਪੂਰਾ	full, complete
ਕੇਤਾ	how many?
ਅਸੰਖੁ	countless
ਕਉੜਾ	bitter
ਉਜਲਾ	bright, shining
ਸਗਲੁ	all, complete
ਹਮਾਰਾ	our(s)

Pronouns

ਹਮ	we
ਤੁਮ	you
ਸੇ = ਸਿ = ਤੇ	those (ones); they
ਇਕਿ	some
ਕਿਆ	what?
ਕਵਨੁ = ਕਉਣੁ	who?, which?
ਕਿਛੁ	something, anything
ਸਭੁ ਕਿਛੁ	everything

Numerals

ਦੁਇ	two
ਦੋਵੈ	both

Verb

ਹੈ	is

Exercise 2A

Put the following phrases into the plural:

ਹਮਾਰਾ ਰਾਜਾ; ਮਿਠਾ ਰਸੁ; ਤੇਰਾ ਹੁਕਮੁ; ਪੂਰਾ ਗੁਰੁ; ਝੂਠਾ ਮਨੁ; ਏਹੁ ਜੀਉ; ਉਜਲਾ ਮੁਖੁ; ਊਚਾ ਥਾਉ; ਸੋ ਪਾਪੀ; ਕਵਨੁ ਗੁਰੂ

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Exercise 2B

Translate the following verses into English:

1. ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ।
2. ਸਭਿ ਰਸ ਮਿਠੇ।
3. ਏਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ।
4. ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਹੀ।
5. ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ।
6. ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ।
7. ਸੇਈ ਪੂਰੇ ਸਾਹ।
8. ਹਮ ਪਾਪੀ।
9. ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ।
10. ਕੇਤੇ ਤੇਰੇ ਜੀਅ।
11. ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ।
12. ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ।
13. ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ।
14. ਮਿਠਾ ਕਉੜਾ ਦੋਵੈ ਰੋਗ।
15. ਸਭਿ ਗੁਣ ਤੇਰੇ।
16. ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ।
17. ਤੇ ਮੁਖ ਉਜਲੇ।
18. ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ।
19. ਸਗਲ ਗੁਣ ਅਵਗਣੁ ਨ ਕੋਈ।
20. ਕਵਣੁ ਹਮਾਰਾ।
21. ਤੂ ਸਭੁ ਕਿਛੁ ਆਪੇ।

Notes

3 This consists of two short sentences, like 4, 5, 13, 16, 19.

10 [kete]: the interrogative word has the sense of an exclamation, as in 18.

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LESSON THREE

030. Feminine nouns (sd. and pd.)

Although less numerous than masculine nouns, feminine nouns have more declensions. Assignment to a particular declension is made on the basis of the final vowel of the sd. Both the sd. and the pd. of the five declensions of feminine nouns may be considered together. Note that the first three f. declensions (IV-VI) all form their pd. in a similar fashion, by lengthening and nasalizing the final vowel of the sd.

IV sd. in [-a]: pd. in [-ām̐]

This is a quite common f. declension.

ਗਲ	'thing'	ਗਲਾਂ	'things'

V sd. in [-i]: pd. in [-īm̐]

One of the two commonest f. declensions.

ਸੋਹਾਗਣਿ	'married woman'	ਸੋਹਾਗਣੀਂ	'married women'

VI sd. in [-u]: pd. in [-ūm̐]

Since [-u] is the characteristic ending of the sd. of the commonest masculine declension, only a few f. nouns are assigned to this declension.

ਵਸਤੁ	'thing'	ਵਸਤੂਂ	'things'

VII sd. in [-ī]: pd. in [-īām̐]

This, together with V, is one of the commonest f. declensions.

ਵਡਿਆਈ	'glory'	ਵਡਿਆਈਆਂ	'glories'

VIII other f. nouns

These nearly all have sd. in [-ā]. Many are abstract nouns, and pd. forms are not normally encountered.

ਦੁਨੀਆ	'the world'
ਮਾਇਆ	'maya'

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031. Adjectives (fsd. and fpd.)

Adjectives have special feminine forms to agree with f. nouns.

AI msd. in [-u]: mpd. = fsd. = fpd. in [-a]

msd.	ਨਿਰਮਲੁ	fsd.	ਨਿਰਮਲ	'pure'
mpd.	ਨਿਰਮਲ	fpd.	ਨਿਰਮਲ	

While the fsd. ending corresponds to the sd. [-a] of declension IV, note that there is no lengthening of the vowel in the fpd.

AII msd. in [-ā]: mpsd. in [-e]: fsd. in [-ī]: fpd. in [-iāṁ]

msd.	ਸਚਾ	fsd.	ਸਚੀ	'true'
mpd.	ਸਚੇ	fpd.	ਸਚੀਆ	

In this, the commonest adjectival declension, there are distinctive forms for both the fsd. and the fpd., which correspond exactly to those of declension VII of feminine nouns.

AII other adjectives

These make no change for the fsd. or fpd, and so have only a single form.

ਪਾਪੀ 'sinful'

032. Pronouns (fsd.)

The four personal pronouns for the 1st and 2nd persons have no separate form for the feminine. The possessive adjectives are of course declined to agree with f. nouns.

Other pronouns do, however, have special forms for the fsd., but not for the fpd. There are thus three forms of the direct case: msd., fsd., and a common pd. (like English 'he' versus 'she', but only 'they' in the plural). There are two declensions of pronouns, disregarding the personal pronouns. The following tables summarize the msd. and pd. forms introduced earlier (O1d, O22), and introduce the fsd. Since the pronouns are both very common and rather more complicated in declension than nouns or adjectives, these tables should be studied carefully.

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I med. in [-o]: fsd. in [-ā]: pd. in [-e]

ਸੋ = ਉ	'that, he'	ਸਾ	'that, she'	ਸੇ = ਸਿ = ਤੇ	'those, they'
ਏਕੋ	'just one'	ਏਕਾ	'just one'		
ਏਹੋ	'just this'	ਏਹਾ	'just this'		

Extended forms with [-ī] or [-i] follow the same pattern:

ਸੋਈ	'that very, he'	ਸਾਈ	'that very, she'	ਸੇਈ	'those very, they'
ਕੋਈ	'some(one)'	ਕਾਈ	'some(one)'		

II med. in [-u]: fsd. in [-a]: pd. in [-a] or [-i]

These are similar to the adjectival declension AI, except in having a special form of the plural.

ਏਹੁ	'this'	ਏਹ	'this'	ਏਹ = ਏਹਿ	'these'
ਸਭੁ	'all'	ਸਭ	'all'	ਸਭ = ਸਭਿ	'all'
ਹੋਰੁ	'other'	ਹੋਰ	'other'	ਹੋਰ = ਹੋਰਿ	'other(s)'
ਕਉਣੁ	'which?'	ਕਉਣ	'which?'	ਕਉਣ = ਕਉਣਿ	'which?'
ਇਕੁ	'one'	ਇਕ	'one'	ਇਕਿ	'some'

Vocabulary

Masculine nouns

ਭਵਨੁ	world
ਤਪਤਾਉ	austerity
ਅੰਮ੍ਰਿਤੁ	nectar, ambrosia

Feminine nouns

ਰਾਸਿ	wealth, stock, capital
ਬਾਣੀ	word, utterance
ਵਡਿਆਈ	glory, greatness
ਸੋਹਾਗਣਿ	happy bride
ਦਾਤਿ	gift
ਸਿਫਤਿ	quality, praise
ਸਾਲਾਹ	praise, glory
ਦੁਨੀਆ	world
ਜਾਇ	place

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ਪਰੀਤਿ = ਪ੍ਰੀਤਿ	love
ਮਾਇਆ	maya
ਗਾਲਿ = ਗਲ	thing (said), matter
ਭਗਤਿ	devotion
ਜੋਤਿ	light
ਰੁਤਿ	season
ਗਤਿ	salvation
ਰਜਾਇ	will, pleasure

Adjectives

ਕਿਨੇਹਾ	what sort of?
ਭਲਾ	good
ਕੂੜਾ	false
ਅੰਧਾ	blind, dark
ਸਗਲਾ = ਸਗਲੁ	all
ਕਵਣੁ = ਕਉਣੁ	which?

Exercise 3A

Put the following phrases into the pd.:

ਭਲੀ ਦਾਤਿ; ਸਚੀ ਸਿਫਤਿ; ਕੂੜੀ ਗਲ; ਕੂੜੀ ਗਾਲਿ; ਸਾ ਸੋਹਾਗਣਿ; ਤੇਰੀ ਵਡਿਆਈ; ਊਚੀ ਜਾਇ; ਸਾਚੀ ਬਾਣੀ; ਏਹ ਜੋਤਿ

Exercise 3B

Translate the following verses into English:

1. ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ।
2. ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ।
3. ਸਭ ਤੇਰੀ ਵਡਿਆਈ।
4. ਸਾ ਸੋਹਾਗਣਿ।
5. ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ।
6. ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ।

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7. ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ।
8. ਦੂਜੀ ਠਾਹੀ ਜਾਇ।
9. ਸਾਈ ਭਲੀ ਪਰੀਤਿ।
10. ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ।
11. ਗਾਲੀ ਕੂੜੀਆ।
12. ਸੀਧੀ ਦੁਨੀਆ।
13. ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪਤਾਉ।
14. ਸਾਈ ਵਡਿਆਈ।
15. ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ।
16. ਕਵਣਿ ਸਿ ਰੁਤੀ।
17. ਗਤਿ ਨਹੀ ਕਾਈ।
18. ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ।
19. ਸਭ ਤੇਰੀ ਰਜਾਇ।
20. ਹੋਰਿ ਗਲਾ ਸਭਿ ਕੂੜੀਆ।

Note

2 Note the agreement of the adjective in each of the pair of sentences. Such pairs will not be noted from this point on: remember that punctuation must often be supplied in English.

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LESSON FOUR

040. Verbs

As the preceding lessons have shown, SLS is a quite highly inflected language. Of all the parts of speech, the most highly inflected is the verb. In many languages it is possible to group verbs into conjugations, just as nouns, adjectives, and pronouns may be grouped into declensions. In SLS, however, verbs cannot be so neatly accommodated, and each set of forms must be dealt with on its own, verbs falling into one category in one tense, but being grouped with other verbs in another tense. In this lesson and those immediately following, the commonest forms of the verb will be introduced, and an overall picture of the types of SLS verb will be presented.

041. Stem and absolutive

The basic form of the SLS verb is the stem (or 'root') to which endings are added to form most parts of the verb. This stem may end in either a consonant or a vowel. The conjugation of many forms of the verb depends on whether it is a consonant-stem or a vowel-stem.

The actual stem very seldom occurs by itself: it is simply a grammatical abstraction from the many inflected forms of the verb. The simplest common form in which most verbs occur is not the stem, but the absolutive, which is typically formed by adding [-i] to the stem. In the case of consonant-stems, the formation of the absolutive is quite straightforward:

ਜਾਣਿ	'know, consider'
ਆਖਿ	'say'

Here the stems, without the final [-i] of the absolutive, are of course [jāṇ-] and [ākh-].

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Most vowel-stems follow the same pattern, so:

ਆਇ	'come'
ਜਾਇ	'go'
ਹੋਇ	'be, become'

Here the stems are [ā-], [jā-], and [ho-]. But verbs which have vowel-stems in [-ī, -e, -ai] do not add the final [-i] for the absolutive, which is accordingly identical with the stem, so:

ਪੀ	'drink'
ਦੇ	'give'
ਲੈ	'take'

For the purposes of this lesson, the absolutive is treated simply as a convenient form in which to refer to verbs. The ways in which the absolutive is used will be explained gradually later (see next 050).

042. Present tense (consonant-stems)

The present tense is by far the commonest of the inflected forms of the verb. Since the formation of the present tense of verbs with consonant-stems is simpler than that of those with vowel-stems, we begin with the former.

The present tense is formed by adding endings for each of the three persons, singular and plural, to the stem. Several personal forms may be represented by more than one variant ending. The commonest of these variants must be learnt side by side at the outset.

The very common stem [kar-] 'do, make' is used to illustrate the typical paradigm of the present tense of consonant-stem verbs:

absolutive (abs.): stem + [-i] ਕਰਿ 'do'

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present tense (pr.)

1st person singular (1s.):	+[-āṁ]	(ਹਉ)	ਕਰਾਂ	'I do'
or	+[-īṁ]		ਕਰੀਂ	'I do'
or	+[-auṁ]		ਕਰਉਂ	'I do'
2nd person singular (2s.)	+[-aṁhi]	(ਤੂੰ)	ਕਰਹਿ	'you do'
3rd person singular (3s.)	+[-ai]	(ਸੋ)	ਕਰੈ	'he does'
or	+[-e]		ਕਰੇ	'he does'
1st person plural (1p.)	+[-aṁha]	(ਹਮ)	ਕਰਹ	'we do'
2nd person plural (2p.)	+[-ahu]	(ਤੁਮ)	ਕਰਹੁ	'you do'
3rd person plural (3p.)	+[-anhi]	(ਸੇ)	ਕਰਨਿ	'they do'
or	+[-aṁhi]		ਕਰਹਿ	'they do'

There is no distinction of gender in this tense, so:

ਸਾ ਕਰੇ। 'she does'

The usual form of the 3s. is +[-ai], except in the case of consonant-stems ending in [-r], like [kar-], where [-e] is more frequent. The three variants of the 1s. and the two forms of the 3p. are in free variation, being equally commonly encountered after all consonant-stems.

043. Functions and constructions of the present tense

The SLS present is a tense with a wide range of senses. As shown in the above table, the basic correspondence is with the simple English present, so:

ਹਉ ਕਰਾਂ। 'I do'

A subjunctive sense may, however, be implied, so the same words may carry the sense of 'let me do, I should do, etc.': sometimes the context may suggest the conditional 'I would do', or even the future 'I will do'. Since there is no special mark of punctuation to indicate questions, the same two words may also have the sense of 'do I?' (as well as 'may I do?, should I do?, would I do?, shall I do?, etc.').

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Personal pronouns were given in the table in the preceding paragraph to help identify the personal endings. Since these endings are themselves mostly distinctive, however, pronoun subjects are much commonly omitted than included: the subject must accordingly be deduced from the form of the verb. So:

ਕਿਆ ਹਉ ਆਖਾ। 'what shall I say?, what should I say?'

But more typically:

ਕਿਆ ਮਾਗਉ। 'what shall [I] ask for?, what should [I] ask?'

044. Objects of transitive verbs

Verbs may be classified as intransitive and transitive. Intransitive (i.) verbs are those which cannot have a direct object, e.g. [vīsar-] 'be forgotten', while transitive (t.) verbs are those which may have a direct object, e.g. [jāṇ-] 'know'.

In SLS, the direct object of most transitive verbs may be placed in the direct case, just like the subject. The normal North Indian sentence-order in speech and prose is to place the subject first, then the object, and finally the verb. But since SLS is a poetic language, the order is very free, and the sense must be determined by the context, e.g.:

ਸਚੁ ਕਹੈ ਨਾਨਕੁ। 'truth/tells/Nanak'

Where the sense must obviously be 'Nanak tells the truth', although the SLS words would theoretically bear the meaning 'the truth tells Nanak'.

045. Negative present

The negative of the present tense is formed with the negative adverb [na] 'not': the alternative forms of the adverb (015) are not usually used with the present tense. The adverb usually comes immediately before the verb, so:

ਨਾਮੁ ਨ ਵੀਸਰੈ। 'the name is not forgotten'

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Vocabulary

Masculine nouns

ਨਾਨਕੁ	Nanak
ਪੰਡਿਤੁ	pandit
ਪੁਰਾਣੁ	Purana
ਸਤਿਗੁਰੁ	true guru
ਅੰਤੁ	end, limit
ਦਾਨੁ	gift, boon
ਹਉਮੈ	'ego'
ਸੁਖੁ	ease, happiness
ਸਾਚੁ = ਸਚੁ	truth
ਬੀਚਾਰੁ = ਵੀਚਾਰੁ	thought, idea
ਦਿਨੁ	day
ਮੂਲੁ	essence, basis

Feminine nouns

ਨਿੰਦਾ	calumny, blame
ਰਾਤਿ	night
ਮਿਤਿ	measure

Adjectives

ਆਪਣਾ	own (my own, your own, his own, etc.)
ਵਿਰਲਾ	rare
ਨੀਚੁ	low, humble

Numeral

ਲਖ	lakh (100,000)

Adverbs

ਕਹਾਂ	where?
ਮੂਲੇ	(not) at all

Verbs

ਆਖਿ = ਕਹਿ	say, tell, utter
ਸੇਵਿ	serve
ਜੀਵਿ	live
ਮਰਿ	die
ਪੜਿ	read, recite
ਤਾਰਿ	save
ਮੰਗਿ = ਮਾਂਗਿ	ask, ask for, beg
ਜਪਿ	recite (inwardly)
ਤੁਟਿ	break (i.)
ਭਾਲਿ	search for, seek
ਬੁਝਿ = ਬੂਝਿ	understand
ਵੀਸਰਿ	be forgotten
ਜਾਣਿ	know, consider
ਚਲਿ	move, operate, work

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Exercise 4A

Provide all possible forms of the verbs listed to fit each subject:

ਪੰਡਿਤੁ	+	(ਜੀਵਿ; ਮਰਿ; ਬੁਝਿ)
ਤੂ	+	(ਭਾਲਿ; ਤਾਰਿ; ਜਾਣਿ)
ਪੰਡਿਤ	+	(ਆਖਿ; ਕਹਿ; ਪੜ੍ਹਿ)
ਹਉ	+	(ਮੰਗਿ; ਜਪਿ; ਸੇਵਿ)

Exercise 4B

Translate the following verses into English:

1. ਨਾਨਕੁ ਆਖੈ।
2. ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ।
3. ਜੀਵੈ ਦਾਤਾ ਮਰੈ ਨ ਕੋਇ।
4. ਲਖ ਪੰਡਿਤ ਪੜਹਿ ਪੁਰਾਣ।
5. ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ।
6. ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ।
7. ਕੇਤੇ ਮੰਗਹਿ ਮੰਗਤੇ।
8. ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ।
9. ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ।
10. ਜਪੀ ਨਾਉ ਤੇਰਾ।
11. ਹਉਮੈ ਤੁਟੈ।
12. ਕਹਾ ਸੁਖੁ ਭਾਲਾ।
13. ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ।
14. ਸਾਚੁ ਨ ਵੀਸਰੈ।
15. ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ।
16. ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ।
17. ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ।
18. ਸੋ ਮਿਤਿ ਜਾਣੈ।
19. ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ।
20. ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੇ।

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Notes

2 [āpaṇā]: the translation depends on the subject (cf. 013), so here 'my own, my'. Contrast 5 and 17.

12 [kahāṁ]: not from [kahi].

20 [hukamu]: here in the sense of a human command, not that of the Divine Will.

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LESSON FIVE

050. Uses of the absolutive

The closest literal translation of an absolutive like [kari] is 'having done, having made'. The basic use of the absolutive is accordingly to link two verbs in a single sentence. A sentence such as the following may be literally translated thus:

ਕਰਿ ਦੇਖੈ। 'having made, [He] looks'

But this construction, of an absolutive followed by a verb with a personal ending, equally conveys the sense of the English 'He makes, and (then) He looks'. Five or six English words are typically needed here to translate the two of SLS, one of whose characteristic features is its conciseness, as shown by the general avoidance of link-words corresponding to the English 'and' or 'but'.

The absolutive may be repeated to give a sense of continual action to the first verb:

ਕਰਿ ਕਰਿ ਦੇਖੈ। 'having made and made, [He] looks'

The absolutive is also used in special ways to form compound verbs with certain specialized verbs. The commonest of these is [sakki] 'be able to', which can only be used with the abs. of another verb, e.g.:

ਪੂਛਿ ਨ ਸਕੈ। 'he cannot ask'

The abs. is also used with [jāṇi] 'know', which then has the sense of 'know how to', e.g.:

ਲਿਖਿ ਨ ਜਾਣਾ। 'I do not know how to write'

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051. Present tense (vowel-stems: long forms)

Vowel-stems normally end in one of the five long vowels [ā], [e], [ī], [o], or [ai]. Typical examples of such vowel-stem verbs in the abs. (041) are:

ਆਇ	'come'
ਦੇ	'give'
ਪੀ	'drink'
ਹੋਇ	'be, become'
ਲੈ	'take'

Verbs with stems ending in [-ai] are subject to special rules (151). Awkward sequences of vowels would also, however, arise if the personal endings of the present tense (042) were added directly to verbs whose stem ends in one of the other vowels. The present tense of such vowel-stem verbs is accordingly formed in two different ways. Special endings may be added directly to the vowel-stem, as explained in the next lesson (060). Or else a [-v-] is placed between the stem and the personal endings, so that the vowel-stem verbs are treated as if they were consonant-stem verbs in [āv], [ev], [īv], or [ov]. So [de] 'give' can form its present tense like the true consonant-stem verb [sevi] 'serve', and [pī] 'drink' can be treated like [jīvi] 'live'.

The very common vowel-stem [hoi] 'be, become' may be used to illustrate this method of the conjugation of the present tense of vowel-stem verbs:

abs.:	stem + [-i]	ਹੋਇ	'having been'
pr.:	1s. + [-vāṁ]	ਹੋਵਾਂ	'I am'
	or + [-vīṁ]	ਹੋਵੀਂ	'I am'
	or + [-vauṁ]	ਹੋਵਉਂ	'I am'
	2s. + [-vaṁhi]	ਹੋਵਹਿ	'you are'
	3s. + [-vai]	ਹੋਵੈ	'he is'
	1p. + [-vaṁha]	ਹੋਵਹ	'we are'
	2p. + [-vahu]	ਹੋਵਹੁ	'you are'
	3p. + [-vanhi]	ਹੋਵਨਿ	'they are'
	or + [-vaṁhi]	ਹੋਵਹਿ	'they are'

Note that the 3s. of vowel-stems has only the one form. Forms of the 1s. and 3p. are once again in free variation with each other.

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052. Extended forms of the present tense (3s. and 3p.)

Some of the personal endings of the present tense are very commonly extended, to give a final long vowel. Such extended forms are most frequently encountered in the 3s. and 3p.:

3s. + [-aī]	ਕਰਈ	'he does'
3p. + [-anhī]	ਕਰਨੀ	'they do'
or + [-aṁhī]	ਕਰਹੀ	'they do'

Vowel-stems may have the same extension of the final vowel, e.g.:

3s. + [-vaī]	ਹੋਵਈ	'he is'
3p. + [-vanhī]	ਹੋਵਨੀ	'they are'
or + [-vaṁhī]	ਹੋਵਹੀ	'they are'

Such extended forms are most frequently met with after the negative [na], although they are by no means confined to negative contexts. There is no difference in meaning between the simple and the extended forms: indeed, the latter are clearly often used simply as a matter of metrical convenience.

053. Compound verbs with [kari]

In addition to its basic meanings of 'do, make', [kari] is very commonly employed with nouns and adjectives to form what are in effect compound transitive verbs. A few examples will show how such compounds with [kari] usually need to be treated as composite phrases when it comes to making realistic English translations:

ਵੀਚਾਰੁ	'thought, reflection'
ਵੀਚਾਰੁ ਕਰਿ	'make thought', i.e. 'think, reflect
ਕਿਰਪਾ	'mercy'
ਕਿਰਪਾ ਕਰਿ	'do mercy', i.e. 'be merciful'
ਸਮ	'equal'
ਸਮ ਕਰਿ	'make equal', i.e. 'consider as equal

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054. Indirect speech

SLS has no conjunction corresponding to the English 'that', used to introduce indirect speech. Instead, direct speech immediately follows a verb like [ākhi] or [kahi] 'say', e.g.:

ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਕੋਇ। 'Nanak says, "there is no other"'

This sentence equally conveys the English sentence involving indirect speech, 'Nanak says that there is no other'.

Vocabulary

Masculine nouns

ਹਰਿ	God
ਲਾਹਾ	profit
ਪਦਾਰਥੁ	substance
ਦਾਤਾਰੁ = ਦਾਤਾ	giver
ਗਿਆਨੁ	knowledge
ਦੁਖੁ = ਦੂਖੁ	grief, pain
ਅਧਾਰਾ = ਆਧਾਰੁ	support
ਦਰਬਾਰੁ	court
ਕੂੜੁ	falsehood, lie

Feminine noun

ਕਿਰਪਾ	mercy

Adjectives

ਪੁਰਾਣਾ	old
ਅਗਲਾ	much, abundant
ਕਾਲਾ	black
ਸਮ	equal

Pronoun

ਕਿ = ਕਿਆ	what?

Adverbs

ਕਬਹੁ ਨ = ਕਬਹੂ ਨ	never
ਨਿਤ	always, ever

Verbs

ਕਰਿ	do, make
ਜਾਇ	go, go away
ਹੋਇ	be, become
ਪਾਇ	find, get
ਕਮਾਇ	practise
ਆਇ	come
ਭੇਜਿ	send
ਸਕਿ = ਸਾਕਿ	be able to (+ abs.)
ਗਾਇ	sing
ਦੇ	give
ਰੋਇ	weep, bewail
ਗਵਾਇ	waste, destroy
ਦੇਖਿ	see, look
ਪੀ	drink

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Exercise 5A

Provide all possible forms of the verbs listed to fit each subject:

ਨਾਨਕੁ	+	(ਕਰਿ; ਆਇ; ਹੋਇ)
ਹਉ	+	(ਗਾਇ; ਰੋਇ; ਪੀ)
ਸੋਹਾਗਣੀ	+	(ਦੇ; ਹੋਇ; ਜਾਇ)

Exercise 5B

Translate the following verses into English:

1. ਰੰਗੁ ਕਬਹੁ ਨ ਜਾਵੈ।
2. ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ।
3. ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ।
4. ਕਹਾ ਸੁਖੁ ਪਾਵਉ।
5. ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ।
6. ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ।
7. ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ।
8. ਰਾਤੀ ਹੋਵਨਿ ਕਾਲੀਆ।
9. ਗੁਣ ਗਾਵਾ ਨਿਤ ਤੇਰੇ।
10. ਇਕਿ ਆਵਹੀ ਇਕਿ ਜਾਵਹੀ।
11. ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ।
12. ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ।
13. ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਵਹਿ।
14. ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ।
15. ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ।
16. ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ।
17. ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ।
18. ਜਾਇ ਦੇਖਾਂ ਦਰਬਾਰੁ।
19. ਹਉ ਆਖਿ ਨ ਜਾਣਾ।
20. ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ।
21. ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ।

Notes

6 [hari japi] 'having recited (the Name) of God'.
11 [kare], i.e. 'may He'.
21 [kharā kharā]: supply quotation marks.

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LESSON SIX

060. Present tense (vowel-stems: short forms)

Besides the method involving [-v-] described above (051), vowel-stem verbs may also form their present tense by adding abbreviated endings directly to the stem. These short forms are in free variation with the long forms. There is no difference in meaning, but the existence of the two sets confers a convenient metrical freedom which is taken full advantage of in SLS. Both sets of forms therefore need to be mastered.

The common verb [hoi] may again be used to illustrate the conjugation of the short forms. The corresponding equivalent long forms, which should already have been learnt, are given for the sake of comparison:

abs.: stem + [-i]	ਹੋਇ			'having been'
present:	short forms		long forms	
1sg. + [-ī̇m]	ਹੋਈ	=	ਹੋਵੀ	'I am'
or + [-uṁ]	ਹੋਉ	=	ਹੋਵਉ	'I am'
2sg. + [-ṁhi]	ਹੋਹਿ	=	ਹੋਵਹਿ	'you are'
3sg. + [-e]	ਹੋਏ	=	ਹੋਵੈ	'he is'
or + [-i]	ਹੋਇ			'he is'
1pl. + [-ṁha]	ਹੋਹ	=	ਹੋਵਹ	'we are'
2pl. + [-hu]	ਹੋਹੁ	=	ਹੋਵਹੁ	'you are'
3pl. + [-nhi]	ਹੋਨਿ	=	ਹੋਵਨਿ	'they are'
or + [-ṁhi]	ਹੋਹਿ	=	ਹੋਵਹਿ	'they are'

Note that there is no short form corresponding to 1s. [-vā̇m]. In the 3s. there are two short forms, against the single long form: the form with short [-i] is especially common at the end of verses, where a short syllable is frequently required by the metre. It is, of course, formally identical with the abs. for verbs with stems in [ā] and [o].

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There are also extended variants of the 3s. and 3p. short forms, the most commonly encountered being:

3sg. + [-ī]	ਹੋਈ	=	ਹੋਵਈ	'he is'
3pl. + [-ṁhī]	ਹੋਹੀ	=	ਹੋਵਹੀ	'they are'

Like all such extended forms (052), these are most commonly encountered after the negative [na].

061. Intransitive and transitive pairs

The distinction between intransitive and transitive verbs in SLS (044) is a significant one, which affects some parts of the verbal conjugation. It is worth noting that the language has many pairs of verbs, in which the i. member has a short vowel in its stem, the t. member a long vowel. The commonest of these alternations is between [a] and [ā], which in this context is an alternation which affects the meaning, e.g.:

ਤਰਿ	'be saved'	(intransitive with [a])
ਤਾਰਿ	'save'	(transitive with [ā])

Another common alternation is between [i] and [e], e.g.:

ਮਿਲਿ	'meet'	(intransitive with [i])
ਮੇਲਿ	'unite'	(transitive with [e])

062. Causative verbs

Another very common set of pairs of verbs in SLS consists of the simple verb and what is termed its causative. The causative, which is a fully independent verb, is normally formed by adding [-ā-] to the simple stem.

The meaning of the causative depends on the nature of the simple stem. If the simple verb is intransitive, the causative represents the corresponding transitive, thus forming a pair exactly like those introduced in the preceding paragraph, e.g.:

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ਚਲਿ	'go, depart'
ਚਲਾਇ	'make go, cause to depart'

But if the simple verb is transitive, the causative represents the idea of causing the action to be done by someone else:

ਕਰਿ	'do, make'
ਕਰਾਇ	'cause to be done, cause to be made'

A few common causatives of this type have specialized meanings, e.g.:

ਸੁਣਿ	'hear, listen'
ਸੁਣਾਇ	'cause to be heard', i.e. 'tell'

Causatives are conjugated exactly like other vowel-stem verbs in [ā].

063. Demonstratives

The use of the demonstrative pronoun [so] 'that' as a 3rd person pronoun has already been explained (013, 022, 032). There is also another word for 'that', used in exactly the same way, as a less frequent alternative:

ਓਹੁ 'that, he' ਓਹ 'that, she' ਓਹਿ / ਓਇ 'those, they'

The declension is similar to that of [ehu] 'this' (032).

064. Repeated negatives

The negative adverb [na], [nā] 'not' may be repeated before successive words or phrases to give the sense of the English 'neither...nor...'.

Vocabulary

Masculine nouns

ਸਤੀ	virtuous person
ਪਾਪੁ	sin
ਸਤੁ	virtue
ਨੇਹੁ	love
ਮੂਰਖੁ	fool

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Masculine nouns contd.

ਬ੍ਰਹਮਣੁ	Brahman
ਅੰਨੁ	grain, food
ਪਾਣੀ	water
ਰਾਜੁ	kingdom

Feminine nouns

ਮਲੁ	dirt
ਮਤਿ	counsel, teaching

Pronoun

ਓਹੁ	that, he

Adverbs

ਅਗੈ = ਅਗੈ	in front, in future, before
ਐਥੈ	here
ਓਥੈ	there
ਸਦਾ	always, ever
ਪਾਛੈ	behind, after

Verbs

ਕਰਾਇ	cause to be done, ma
ਸੁਣਾਇ	tell
ਖਾਇ	eat
ਲਾਗਿ = ਲਗਿ	be incurred, attach to
ਜਲਿ	burn (i.)
ਸੁਣਿ	hear, listen
ਮੰਨਿ	accept, believe in

Exercise 6A

Provide all possible long and short forms (including extended forms) of the verbs listed to fit each subject:

ਬ੍ਰਹਮਣੁ	+	ਖਾਇ
ਹਉ	+	ਦੇ
ਮੂਰਖ	+	ਰੋਇ

Exercise 6B

Translate the following verses into English:

1. ਕਰੈ ਕਰਾਏ ਜਾਣੈ ਆਪਿ।
2. ਠਾਹ ਓਹੁ ਆਵੈ ਠਾਹ ਓਹੁ ਜਾਇ।
3. ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ।
4. ਕਿਥਾਹੁ ਜਾਣਾ ਕਿਥਾਹੁ ਆਗੈ ਹੋਇ।
5. ਪੀਵੈ ਐਮਿਤੁ।

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6. ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ।
7. ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ।
8. ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਓਹੁ ਦੇਵੈ।
9. ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ।
10. ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਇ।
11. ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ।
12. ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ।
13. ਦੁਖੁ ਲਾਗੈ ਸੁਖੁ ਜਾਇ।
14. ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ।
15. ਰਾਜੁ ਤੇਰਾ ਕਬਹੂ ਨ ਜਾਵੈ।
16. ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ।
17. ਐਥੈ ਓਥੈ ਸਦਾ ਸੁਖੁ ਆਗੈ।
18. ਸੁਣਿ ਸੁਣਿ ਬੂਝੈ ਮੰਨੈ ਨਾਉ।
19. ਤੂ ਦੇਵਹਿ ਮਤਿ ਸਾਈ।
20. ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ।

Notes

4 [kiā jāṇām] 'how do I know?'.

9 [kavanu su] 'who is that who?, who is the one who?'.

12 [deṁhi]: 2s. or 3p.?

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LESSON SEVEN

070. Infinitive and gerundive

The infinitive is a noun expressing the idea of action of a verb. The infinitive is most typically formed from consonant-stems by adding [-aṇu], from vowel-stems by adding either the long form [-vaṇu] or the short form [-ṇu], e.g.:

ਕਰਣੁ	'to do, to make; doing, making'
ਆਵਣੁ ਜਾਣੁ	'to come [and] to go; transmigration'

All these infinitives may be declined like masculine nouns of declension I.

The gerundive is an adjective expressing the idea that the action of a verb ought to be performed. The gerundive is most typically formed from consonant-stems by adding [-aṇā], from vowel-stems by adding either the long form [-vaṇā] or the short form [-ṇā], e.g.:

ਕਰਣਾ	'to be done'
ਖਾਵਣਾ	'to be eaten'

Gerundives are declined like adjectives of declension AII. The gerundives of intransitive verbs have a similar sense to the examples given, but must be translated differently in English, e.g.:

ਚਲਣਾ	'to be gone', i.e. 'ought to go'

The forms of the infinitive and of the gerundive are to some extent interchangeable, i.e., while most forms in [-ṇu] are infinitives, some are gerundives, and while many forms in [-ṇā] are gerundives, some are infinitives. Some common examples of variant forms are:

ਪੀਣਾ =	ਪੀਵਣੁ	'to drink, drinking; drink'
ਖਾਣਾ =	ਖਾਵਣੁ	'to eat, eating; food'
ਮਰਣਾ =	ਮਰਣੁ	'to die, dying; death'

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The infinitive and gerundive are interchangeable in modern Panjabi, where both forms end in [-ṇā]. Verbs are given in this form in modern Panjabi dictionaries. Because of the variety of possible forms and the confusions between infinitive and gerundive, the more common absolutive has been preferred to refer to verbs here, as in A Gurū Nānak Glossary.

071. Relative pronoun

The relative pronoun has only one pair of forms for the direct case, singular and plural, in both genders. It is equivalent to several English pronouns:

ਜੋ = ਜਿ 'who, what, which; whoever, whatever, whichever'

072. Relative clauses

The commonest type of complex sentence in SLS contains a relative clause as one of its parts. The construction of such clauses is typically rather different from the way in which relative clauses are treated in English, where the usual pattern is to put the relative clause within the main clause of the sentence, e.g. 'those who come go'. In SLS the relative clause is usually placed first, and the main clause is introduced by a demonstrative - sometimes called the 'correlative' from its function here - so:

ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ। 'who come, they go', i.e. 'those who come go'
ਜੋ ਭਾਵੈ ਸੋ ਹੋਇ। 'what pleases, that happens', i.e. 'that which pleases [Him] happens'

This pattern of relative clauses is so common that it must be firmly grasped, and translated with the appropriate reversals of word-order in English.

Patterns nearer to the English one with the relative pronoun coming later in the sentence are occasionally found in SLS. But the most common variation on the standard SLS pattern involves the omission of the relative pronoun altogether, without the usual order being changed, e.g.:

ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ। '[what] the Creator does, that happens', i.e. 'whatever the Creator does comes to pass'

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073. Correlative pairs

There are many other pairs of rhyming relative and correlative words, beginning with [j-] and with [t-] respectively. These are either adjectives, e.g.:

ਜੇਤਾ ... ਤੇਤਾ	'as much'...'so much'
ਜੇਤੇ ... ਤੇਤੇ	'as many'...'so many'
ਜੈਸਾ = ਜੇਹਾ ... ਤੈਸਾ = ਤੇਹਾ	'of which kind'...'of such a kind'
ਜੇਵਡੁ ... ਤੇਵਡੁ	'of which size'...'of such a size'

Or they may be adverbs, e.g.

ਜਾ ... ਤਾ	'when'...'then'
ਜਿਉ ... ਤਿਉ	'as'...'so'
ਜਹ ... ਤਹ	'where'...'there'

The construction is exactly the same as that described above, e.g.:

ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ। 'where I look, there He [is]', i.e. 'He is wherever I look'

Vocabulary

Masculine nouns

ਅੰਧੁ	darkness, blindness
ਫਲੁ	fruit, reward
ਪਾਤਿਸਾਹੁ	king, emperor
ਭਾਉ	love

Feminine noun

ਕਾਰ	task, work

Pronoun

ਜੋ = ਜਿ	who, what, which

Adjectives

ਜੇਤਾ	as much, as many
ਤੇਤਾ	so much, so many
ਬਾਦਿ	vain, useless
ਜੇਵਡੁ	as great
ਤੇਵਡੁ	so great
ਜੈਸਾ = ਜੇਹਾ	of which sort
ਤੈਸਾ = ਤੇਹਾ	of such a sort, such
ਕੇਵਡੁ	how great?

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Adverbs

ਜਹ = ਜਿਥੈ	where
ਤਹ	there
ਜਿਉ	as
ਤਿਉ	so
ਜਾ	when
ਤਾ	then
ਅਹਿਨਿਸਿ	day and night

Verbs

ਉਪਜਿ	be produced, be created
ਚਲਾਇ	cause to go, make move
ਹਸਿ	laugh
ਇਛਿ	desire
ਦੀਸਿ	appear, be seen
ਬਿਨਸਿ	be destroyed
ਮਾਨਿ = ਮੰਨਿ	accept, believe in
ਵਸਿ	dwell, live
ਨਾਇ	bathe
ਥੀ = ਹੋਇ	become, be
ਚੁਕਿ	stop, fail

Exercise 7A

Give infinitive and gerundives of the following verbs:

ਕਹਿ; ਦੇ; ਸੁਣਿ; ਕਮਾਇ; ਜੀਵਿ; ਲਗਿ

Exercise 7B

Translate the following verses into English, paying careful attention to the idiomatic translation of relative clauses:

1. ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ।
2. ਜੋ ਉਪਜੈ ਸੋ ਆਵੈ ਜਾਇ।
3. ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂ।
4. ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ।
5. ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਤਿਉ ਚਲਾ।
6. ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਬਾਦਿ।
7. ਜੋ ਦੇਵੈ ਸੋ ਖਾਵਣਾ।
8. ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡ ਦਾਤੀ।
9. ਜੇਹੀ ਤੂੰ ਮਤਿ ਦੇਹਿ ਤੇਹੀ ਕੋ ਪਾਵੈ।
10. ਦੇ ਵਡਿਆਈ ਕਰੇ ਸੁ ਹੋਇ।
11. ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ।
12. ਸੀਧਾ ਸੋਇ ਜਿ ਸੀਧੁ ਕਮਾਵੈ।

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13. ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ।
14. ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ।
15. ਜੋ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ।
16. ਜਾਂ ਤੂ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ।
17. ਕਹਹਿ ਸੁਣਹਿ ਜੋ ਮਾਨਹਿ ਨਾਉ।
18. ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ।
19. ਜਿਥੈ ਵਸੈ ਮੇਹਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ ਥਾਉ।
20. ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ।
21. ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ।

Notes

1 Begin with the translation of the second clause, and similarly throughout the exercise.

10 [de]: absolutive, 'having bestowed'.

12 Note the distinction between [andhā] and [andhu]. There are many such pairs in SLS of adjectives in [-ā] and m. nouns in [-u].

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LESSON EIGHT

080. The oblique case

Nouns, adjectives, and pronouns have so far been encountered only in the direct case. For all these parts of speech SLS also have other cases, of which the most important is the oblique case (o.). This corresponds very roughly in function to the English 'me, him, whom', as opposed to 'I, he, who': more detailed indications of the functions of the oblique case in SLS are given in this lesson and the following two. Forms of the oblique case are first introduced for the pronouns, those of nouns and adjectives being introduced in the next lesson.

081. Personal pronouns (oblique)

The singular personal pronouns have special forms for the o., while the plural pronouns are unchanged:

direct		oblique	
ਹਉ	'I'	ਮੈ	'me'
ਤੂੰ = ਤੂ	'you (Thou)'	ਤੁਧੁ = ਤੁਝੁ	'you (Thee)'
ਹਮ	'we'	ਹਮ	'us'
ਤੁਮ	'you'	ਤੁਮ	'you'

082. Other pronouns (so. and po.)

Other pronouns have special forms for both the singular and plural oblique. There is, however, no distinction between m. and f. forms in the oblique. The patterns of declension are not quite the same as those given for the formation of the fsd. and pd. (033), and once again need to be studied carefully and learnt by heart.

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True pronouns

	direct		oblique	
s.	ਸੋ : ਸਾ	'he: she'	ਤਿਸੁ = ਤੈ	'him: her'
p.	ਸੇ = ਤੇ	'they'	ਤਿਨ = ਤਿਨਾ	'them'

The relative and interrogative pronouns follow the same pattern in so. and po.:

s.	ਜੋ = ਜਿ	'who'	ਜਿਸੁ = ਜੈ	'whom'
p.	ਜੋ = ਜਿ	'who'	ਜਿਨ = ਜਿਨਾ	'whom'
s.	ਕਉਣੁ:ਕਉਣ	'who?'	ਕਿਸੁ = ਕੈ	'whom?'
p.	ਕਉਣਿ	'who?'	ਕਿਨ = ਕਿਨਾ	'whom?'

The demonstratives are similar, but normally have only one form each for so. and po.:

s.	ਏਹੁ : ਏਹ	'this'	ਏਸੁ	'this'
p.	ਏਹਿ	'these'	ਏਨਾ	'these'
s.	ਓਹੁ : ਓਹ	'that; he: she'	ਓਸੁ	'that; him: her'
p.	ਓਹਿ	'those; they'	ਓਨਾ	'those; them'

But other pronouns normally have special forms for the po. only:

p.	ਸਭਿ	'all'	ਸਭਨਾ	'all'
p.	ਹੋਰਿ	'other(s)'	ਹੋਰਨਾ	'other(s)'
p.	ਇਕਿ	'some'	ਇਕਨਾ	'some'

083. Simple functions of the oblique

When used as the direct or indirect object of transitive verbs, pronouns normally appear in the oblique case, e.g.:

ਹਉ ਤੁਧੁ ਆਖਾ।

'I say to you, I tell you'

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The oblique case also has a range of other functions, whose meaning must be determined by the context, e.g.:

ਮੈ ਅਵਰੁ ਦੂਜਾ ਨ ਕੋਇ। '[for] me [there is] no other or second'
ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੋਇ। '[in] me [there] is no virtue'

Such sentences often have a possessive sense. There is no verb in SLS properly corresponding to the English 'have', but both the above examples could be rendered as 'I have no one else', and 'I have no virtue'.

084. Postpositions

Instead of the English prepositions - e.g. 'for, in, to' - placed before pronouns and nouns, SLS has postpositions placed after the word which they govern. Postpositions are never placed after a pronoun or noun in the direct case, and most of them follow the oblique case.

Pronouns in the so. followed by postpositions often end in [-a] instead of [-u].

Postpositions serve to make more specific the relationship of the pronoun to the rest of the sentence, e.g.:

ਗਾਵਨਿ ਤੁਧ ਨੋ ਪਉਣੁ ਪਾਣੀ। 'air [and] water sing to you'
ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ। 'inside them is the Name, the treasure'

Vocabulary

Masculine nouns

ਧਨੁ	wealth
ਨਿਧਾਨੁ	treasure
ਖਸਮੁ	lord
ਮੀਤੁ	friend

Feminine nouns

ਦੁਰਮਤਿ	evil thinking
ਪੁਕਾਰ	cry, shout
ਬੇਦਨ = ਵੇਦਨ	pain
ਆਸ	hope
ਨਦਰਿ	look of favour, grace
ਸੁਰਤਿ	awareness

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Adjective

ਬਲਿਹਾਰੀ	sacrificed, devoted

Adverbs

ਕਿਉ	how?
ਪਾਰਿ	across

Postpositions

ਕਉ = ਨੋ	to, for
ਨਾਲਿ = ਸਿਉ	with
ਸਰਿ	like
ਬਿਨੁ	without, besides, except

Verbs

ਭਾਇ	please, delight
ਮਿਲਿ	meet, come to
ਉਤਾਰਿ	deliver

Exercise 8A

Provide oblique forms of the following sets of pronouns, in order to complete the sentences:

(ਸੇ; ਕਉਣੁ; ਤੂੰ; ਓਹਿ) + ... ਨੋ ਦੇਵੈ।
(ਹਉ; ਸਾ; ਇਕਿ; ਹਮ) + ... ਸਿਉ ਚਲੈ।
(ਏਹੁ; ਤੁਮ; ਜੋ; ਸਭਿ) + ... ਕਉ ਕਹੈ।

Exercise 8B

Translate the following verses into English:

1. ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ।
2. ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ।
3. ਸਭਨਾ ਖਸਮੁ ਏਕੁ ਹੈ।
4. ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤਾ ਦੁਰਮਤਿ ਜਾਇ।
5. ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ।
6. ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ।
7. ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ।
8. ਹਉ ਕੈ ਸਿਉ ਕਹੀ ਪੁਕਾਰ।

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9. ਸੇਈ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ।
10. ਜੋ ਮੈ ਬੇਦਨ ਸਾ ਕਿਸੁ ਆਖਾ।
11. ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ।
12. ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ।
13. ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ।
14. ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ।
15. ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ।
16. ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੋ ਨਾਹੀ।
17. ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ।
18. ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ।
19. ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ।
20. ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ।
21. ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ।

Notes

6 [calai] 'avails, prevails'.
21 [rāsi] 'as their capital'.

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LESSON NINE

090. Nouns (so. and po.)

Masculine nouns typically have the same form for the so. as for the plural direct, and separate forms for the po.

I sd. in [-u]: so. in [-a] or [-ai]: pd. in [-a]: po. in [-ām̐]

	singular	plural
d.	ਮਨੁ	ਮਨ
o.	ਮਨ = ਮਨੈ	ਮਨਾ

Nouns with sd. written with [ūṛā] decline as:

s.	ਜੀਉ	ਜੀਅ	Note also:	sd.	ਭਉ	'fear'
o.	ਜੀਅ = ਜੀਅੈ	ਜੀਆ		so.	ਭੈ	

Those with sd. [-ām̐u] decline as:

d.	ਨਾਉ	ਨਾਵ
o.	ਨਾਵ = ਨਾਵੈ	ਨਾਵਾ

The two forms of the so. in this declension are in free variation with one another.

II sd. in [-ā]: so. in [-e]: = pd. in [-e]: po. in [-iām̐]

d.	ਮੰਗਤਾ	ਮੰਗਤੇ
o.	ਮੰਗਤੇ	ਮੰਗਤਿਆ

III sd. = so. = pd.: po. in [-ām̐]

d.	ਪਾਪੀ	ਪਾਪੀ
o.	ਪਾਪੀ	ਪਾਪੀਆ

Only the po. has a distinctive form in this declension.

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Feminine nouns typically have no special form for the oblique case, so that the so. = sd. and po. = pd. Illustrations are therefore unnecessary.

IV sd. = so. in [-a]: pd. = po. in [-ā̇m]

V sd. = so. in [-i]: pd. = po. in [-ī̇m]

VI sd. in [-u]: so. in [-ū]: pd. = po. in [-ū̇m]

d.	ਵਸਤੁ	ਵਸਤੂ
o.	ਵਸਤੂ	ਵਸਤੂ

In this, the least common f. declension, there is a separate form for the so.

VII sd. = so. in [-ī]: pd. + po. in [-īā̇m]

VIII sd. = so.

091. Adjectives (so. and po.)

The formation of the oblique cases is the same as the corresponding direct forms, except in the m. of the commonest adjectival declension AII.

AI msd. in [-u]: all other m. and f. d./o. in [-a]

AII msd. in [-ā]: mso. in [-e]: = mpd. in [-e]: mpo. in [-īā̇m]

	singular	plural
d.	ਕੂੜਾ	ਕੂੜੇ
o.	ਕੂੜੇ	ਕੂੜਿਆਂ

fsd. = fso. in [-ī]: fpd. = fpo. in [-īā̇m]

d.	ਕੂੜੀ	ਕੂੜੀਆਂ
o.	ਕੂੜੀ	ਕੂੜੀਆਂ

The difference between mpo. [-īā̇m] and fp. [-īā̇m] should be carefully noted.

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AIII other adjectives: no change

092. Simple functions of the oblique

Nouns, or adjectives used as nouns, may be used in the oblique case alone in the same ways as those indicated for pronouns (083), e.g. as the object of transitive verbs or in possessive senses. A noun in the oblique case must naturally be accompanied in the same case by any qualifying adjective or pronoun.

Nouns in the oblique are also very commonly used to form the first member of compounds with another noun. Such compounds are sometimes equivalent to a pair of nouns in the direct, e.g.:

ਆਵਣ ਜਾਣੁ = ਆਵਣੁ ਜਾਣੁ 'coming and going, transmigration'

More frequently, however, the second noun is dependent on the first, and a possessive relationship is implied:

ਹਰਿ ਨਾਮੁ 'God-name', i.e. 'God's name, the name of God'

The first element may equally be an adjective used as a noun, e.g.:

ਨਿਰਮਲ ਨਾਮੁ 'pure-name', i.e. 'the name of the Pure One'

This contrasts with the simple adjectival construction:

ਨਿਰਮਲੁ ਨਾਮੁ 'pure name'

Only the second element in such compounds is declined, the first element remaining in the oblique.

093. Postpositions

The postpositions [kau] and [no] often have the sense of 'to, for', as seen in the previous lesson. These postpositions are also used simply to mark the direct object of transitive verbs. In such sentences they are not to be translated in English, being equivalent to a noun used alone, in the oblique or direct, e.g.:

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ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ,
ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ। 'everyone asks for happiness, no one asks for pain'

The postpositions [binu], [viṇu] 'without' may also be placed before the noun or pronoun they govern, i.e., they may be used as prepositions. The word governed is naturally in the oblique, whatever the position:

ਬਿਨੁ ਗੁਰ = ਗੁਰ ਬਿਨੁ 'without the guru'

Other postpositions may also be placed before the noun, but much less often.

094. Oblique of the infinitive

The infinitive in [-aṇu] is declined like a masculine noun of declension I, with an oblique in [-aṇa] or [-aṇai]. The oblique infinitive is used alone or in compounds or before postpositions like any other noun. It is also used with the verb [jāi] 'go' to give the sense of purpose:

ਨ੍ਹਾਵਣ ਜਾਉ। 'I go to bathe'

It may be used with the verb [de] 'give', in which case the sense is that of 'allow to':

ਨ੍ਹਾਵਣ ਨ ਦੇਇ। 'he does not allow [one] to bathe'

Vocabulary

Masculine nouns

ਸਰੋਵਰੁ	lake
ਹੰਸੁ	wild goose, swan
ਸਾਗਰੁ	ocean, sea
ਜੋਗੁ	yoga
ਭਉ	fear
ਜੀਵਨੁ	life
ਜੰਤੁ	creature

Feminine nouns

ਰਜਾਇ	will, pleasure
ਮੈਲੁ = ਮਲੁ	dirt
ਸੇਵਾ	service
ਖਾਕੁ	dust
ਰੀਸ	rivalry
ਸਜਾਇ	punishment

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Adjectives

ਗਿਆਨੀ	learned
ਬੁਰਾ	bad
ਪਿਆਰਾ	dear
ਸਰਬ	all
ਨਿਰਭਉ	fearless
ਨਿਗੁਰਾ	lacking a guru

Verbs

ਪੁਛਿ = ਪੂਛਿ	ask
ਉਤਰਿ	be removed
ਰਵਿ	pervade
ਭੁਲਿ = ਭੂਲਿ	err, wander
ਸਮਾਇ	be contained, enter
ਡੁਬਿ	drown, sink (i.)
ਰਲਿ	mingle

Adverb

ਕਦੇ ਨ = ਕਬਹੁ ਨ	never

Postpositions

ਮਹਿ = ਮਾਹਿ	in
ਵਿਚਿ	in
ਅੰਦਰਿ	inside, in
ਬਾਹਰਿ	outside

Exercise 9A

Construct postpositional phrases from the following sets, putting nouns and adjectives into the appropriate forms of the oblique case:

(ਹੁਕਮੁ; ਜਗੁ; ਘਰੁ; ਘਰ) + ਮਹਿ
(ਪਾਪੀ; ਪਾਪੀ ਪੰਡਿਤੁ; ਸਚਾ ਨਾਉ) + ਸਿਉ
(ਇਹੁ ਧਨੁ; ਕੂੜਾ ਜੀਵਨੁ; ਸੇ ਜੀਅ) + ਕਉ

Exercise 9B

Translate the following verses into English:

1. ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ।
2. ਖਸਮੈ ਨਾਉ ਨ ਜਾਈ।
3. ਸਾਚੀ ਖਸਮ ਰਜਾਇ।
4. ਪੁਛਹੁ ਗਿਆਨੀ ਪੰਡਿਤਹੁ।
5. ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ।
6. ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ।

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7. ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ ਮਹਿ ਸਾਗਰੁ।
8. ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖ ਦਾਤਾ।
9. ਬਿਨੁ ਨਾਵੈ ਜੋਰੁ ਕਦੇ ਨ ਹੋਵੈ।
10. ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ।
11. ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ।
12. ਸੋ ਸਾਹੁ ਸਾਚਾ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ।
13. ਪ੍ਰਭੁ ਜਗ ਜੀਵਨੁ ਅਵਰੁ ਨ ਕੋਇ।
14. ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ।
15. ਏਨਾ ਜੀਤਾ ਨੋ ਹੋਰ ਸੇਵਾ ਨਹੀ।
16. ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ।
17. ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ।
18. ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ।
19. ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ।
20. ਖਾਕੂ ਖਾਕੁ ਰਲੈ।
21. ਨਿਗੁਰੇ ਮਤਿ ਨ ਕਾਈ।
22. ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ।
23. ਨਾ ਇਹੁ ਧਨੁ ਡੁਬੈ ਨ ਇਸੁ ਧਨ ਕਉ ਮਿਲੈ ਸਜਾਇ।

Notes

6 Really two sentences.

11 [nirabhau]: [nir-] or [ni-] is the commonest negative prefix in SLS, cf. [niramalu] and [nigurā].

15 [no]: 'for', or 'have' (083).

18 [kau] indicates the direct object of the verb (093).

23 [milai] is used in the common impersonal sense of 'comes to, happens to'.

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LESSON TEN

100. Possessive postpositions

As has been explained (092), the oblique may be used alone as the first member of compounds to denote possession. There are, also, however, several postpositions which are commonly used to denote the possessive relationship more explicitly. The commonest of these possessive postpositions is [kā], which is declined like an adjective of declension AII, with separate forms for m. and f.:

		singular	plural
masculine:			
	d.	ਕਾ	ਕੇ
	o.	ਕੇ	ਕਿਆ
feminine:			
	d.	ਕੀ	ਕੀਆਂ
	o.	ਕੀ	ਕੀਆਂ

Less common equivalents of [kā] are the possessive postpositions [dā], [sandā], and [kerā]: these are all declined in the same way.

101. Construction of possessive postpositions

The possessive postpositions are adjectival postpositions, agreeing in gender, number, and case with the word denoting the object possessed like an adjective, and following the word denoting the possessor, which is in the oblique, as normal before all postpositions.

The possessive postposition must follow the word indicating the possessor, and usually, though not necessarily, precedes the word indicating the object possessed. Two types of word-order are thus possible, each equivalent to a simple compound, e.g.:

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ਹਰਿ ਕਾ ਨਾਮੁ	'God's name'
ਨਾਮੁ ਹਰਿ ਕਾ	'name [of] God's', i.e. 'God's name'
ਹਰਿ ਨਾਮੁ	'God-name', i.e. 'God's name'

Possessive forms of pronouns are frequently formed from the apporpriate oblique case followed by [kā] or its equivalents. The following common special forms of the demonstrative and relative pronouns for the singular possessive should be noted:

ਤਾ ਕਾ = ਤਿਸ ਕਾ	'his, hers, its'
ਜਾ ਕਾ = ਜਿਸ ਕਾ	'whose'

The personal pronouns cannot be followed by [kā], since they have the special adjectives [merā] 'mine', etc., for the possessive.

102. Other adjectival postpositions

Besides the possessive [kā] and its equivalents, there are a number of other common postpositions declined as adjectives. The construction is the same as that explained for [kā] above.

The relative adjectives in [j-] (072) may all be used as adjectival postpositions, in which case the meaning in English will be translated as:

... ਜੇਤਾ	'as much as'
... ਜੇਤੇ	'as many as'
... ਜੈਸਾ = ... ਜੇਹਾ	'like'
... ਜੇਵਡੁ	'as great as'

There are also a few words used only as adjectival postpositions, e.g.:

... ਵਿਹੂਣਾ	'without, lacking'
... ਬਾਹਰਾ	'bereft of, without'

103. Verbal agent

The verbal agent expresses the idea of the doer of the action denoted by a verb. It is formed by adding the suffix [-hāru] to the oblique infinitive (094), thus:

ਕਰਣੁ	'to do, to make'
ਕਰਣਹਾਰੁ = ਕਰਣੈਹਾਰੁ	'doer, maker, creator'

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104. Extensions of the absolutive

The absolutive in [-i] may sometimes be encountered with the lengthened ending [-ī], without any difference to the sense.

The absolutive may also be followed by the particle [kai], as [-i kai]:

ਕਰਿ ਕੈ	'having done'

There is, again, no clear difference in meaning from the simple absolutive. The extended [-i kai] cannot, however, be used in compounds, e.g. with [sakki] 'be able to', or [jāṇi] 'know how to' (043).

Vocabulary

Masculine nouns

ਡਰੁ	fear
ਬੋਹਿਥਾ	boat, vessel
ਕਾਲੁ	death
ਦਾਸੁ	slave
ਪਿਰੁ	beloved

Feminine nouns

ਸੀਖ	teaching
ਚਿੰਤਾ	worry, anxiety
ਦਾਸੀ	slave-girl
ਸਸੁ	mother-in-law
ਕਹਾਣੀ	story
ਨਾਰਿ	woman, wife

Adjective

ਸੁਹਾਵਣਾ	lovely

Postpositions

ਕਾ = ਦਾ = ਸੀਦਾ = ਕੇਰਾ	-'s
ਵਿਹੂਣਾ	lacking
ਜੇਤਾ	as much as
ਜੇਤੇ	as many as
ਜੈਸਾ = ਜੇਹਾ	like
ਜੇਵਡੁ	as great as

Verbs

ਜਾਚਿ	beg, seek
ਸਾਲਾਹਿ	praise
ਮੁਸਿ	be lost
ਸਿਰਜਿ	create
ਛੋਡਿ	leave

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Exercise 10A

Construct possessive phrases by linking all members of the first set to all those in the second with appropriate forms of [kā]:

(ਗੁਰੁ; ਦਾਤਾ; ਪੰਡਿਤ; ਕਉਣੁ) + ਕਾ + (ਦਾਨੁ; ਦਾਨ; ਦਾਤਿ; ਦਾਤੀ)

Exercise 10B

Translate the following verses into English:

1. ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ।
2. ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ।
3. ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ।
4. ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ।
5. ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ।
6. ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ।
7. ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ।
8. ਹਮ ਸਹ ਕੇਹੀਆ ਦਾਸੀਆ।
9. ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ।
10. ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ।
11. ਤੂ ਸਚਾ ਸਿਰਜਣਹਾਰੁ।
12. ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ।
13. ਤੂ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਇਕੋ ਦੇਵਣਹਾਰੁ।
14. ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ।
15. ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ।
16. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ।
17. ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ।
18. ਤੂ ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ।
19. ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ।
20. ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ।
21. ਪਿਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ।
22. ਪਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ ਬੁਰੀ।

Notes

1 [sācī] 'is true'.

12 [āī]: extended absolutive (104).

14 [karaṁha]: 1p. present.

22 [burī]: used as a f. noun 'evil woman'.

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LESSON ELEVEN

110. The vocative case

The vocative case is used when addressing people. Only nouns (including adjectives used as nouns) have distinctive forms for the vocative case (v.). Even here, however, the sv. is more often identical with the so., and the pv. is not very often encountered.

Masculine nouns have the following forms for the vocative:

I sd. in [-u]: sv. in [-a] (= so.) or in [-ā]

ਨਾਨਕੁ	'Nanak'	ਨਾਨਕ = ਨਾਨਕਾ	'O Nanak!'

The sv. in [-a] is commoner than the sv. in [-ā]: pv. forms hardly occur.

II sd. in [-ā]: sv. in [-e] (= so.) or in [-iā]: pv. in [-iho]

ਸਚਾ	'true one'	ਸਚੇ = ਸਚਿਆ	'O true one!'
ਅੰਧੇ	'blind ones'	ਅੰਧਿਹੋ	'O blind ones!'

III sv. = sd., so. or in [-ā]: pv. in [-ho]

ਭਾਈ	'brother'	ਭਾਈ = ਭਾਈਆ	'O brother!'
ਭਾਈ	'brothers'	ਭਾਈਹੋ	'O brothers!'

Only two declensions of feminine nouns have distinctive vocative forms:

IV sd. in [-a]: sv. in [-e]

ਮੁੰਧ	'woman'	ਮੁੰਧੇ	'O woman!'

VII sd. in [-ī]: sv. in [-ī] (= so.) or in [-īe]: pv. in [-īho]

ਸਖੀ	'girl-friend'	ਸਖੀ = ਸਖੀਏ	'O girl-friend!'
ਸਖੀਆ	'girl-friends'	ਸਖੀਹੋ	'O girl-friends!'

Adjectives qualifying nouns in the vocative appear in the oblique, e.g.:

ਮੇਰੇ ਸਚਿਆ 'O my true one!'

Pronouns have no vocative case.

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111. Interjections

Nouns in the vocative are normally used alone. They may, however, sometimes be accompanied by interjections, like the English 'O'. The commonest of these is [re], used only with m. nouns, the f. equivalent being [rī]:

ਮਨ ਰੇ = ਰੇ ਮਨਾ		'O heart!'
ਰੀ ਮਾਈ		'O mother!'

Other interjections are used independently of nouns, often as rhyme-words at the end of verses, e.g.

ਜੀਉ	'sir!'

112. Imperative

The imperative is the tense of the verb used for issuing orders and commands. The imperative is accordingly restricted normally to the 2nd person forms only. Consonant-stems have the following endings for the imperative, illustrated by the verbs [jāṇi] 'know' and [choḍi] 'leave':

abs. + [-i]	ਜਾਣਿ	'know'	ਛੋਡਿ	'leave'
imper. 2s. + [-u]	ਜਾਣੁ	'know!'	ਛੋਡਿ	'leave!'
or + [-i]			ਛੋਡੁ	
2p. + [-ahu]	ਜਾਣਹੁ		ਛੋਡਿਹੁ	
or + [-ihu]				
or + [-iahu]	ਜਾਣਿਆਹੁ			

Some verbs have 2s. [-u], others 2s. [-i] (identical with the absolutive), while yet others have either [-u] or [-i]: there is so much variation that there is little point in listing all possible forms. The 2p. [-ahu] (identical with the 2p. of the present tense) is the commonest form, but some verbs with 2s. [-i] have 2p. [-ihu]; and [-iahu] is sometimes found with verbs with 2s. [-u] as well.

Vowel-stems normally have the following endings for the imperative, illustrated by the verbs [āi] 'come' and [pāi] 'get':

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	ਆਇ	'come'	ਪਾਇ	'get'
abs. + [-i]		'come!'		'get!'
imper. + 2s. + [-u]	ਆਉ		ਪਾਇ	
or + [-i]			ਪਾਉ	
2p. + [-vahu]	ਆਵਹੁ			

A few common vowel-stem verbs, however, usually have [-hu] or [-hi] in the 2s.:

ਹੋਇ	'be'	ਹੋਹੁ	'be!'
ਜਾਇ	'go'	ਜਾਹਿ	'go!'
ਦੇ	'give'	ਦੇਹਿ	'give!'
ਲੈ	'take'	ਲੈਹਿ	'take!'

Besides these common 2nd person forms, there are a few instances of 3rd person imperative forms. One example will be sufficient:

abs. + [-i]	ਜਲਿ	'burn'
imper. 3s. + [-au]	ਜਲਉ	'let it burn!'
3p. + [-anu]	ਜਲਨੁ	'let them burn!'

113. Uses of the gerundive

The gerundive in [-ṇā] carries with it a sense of obligation (OTO)

e.g.:

ਸਾਚੀ ਕਾਰ ਕਮਾਵਣੀ। 'true work is to be performed'

Often the gerundive is equivalent in English to a sort of general command,

e.g.:

ਉਠਿ ਚਲਣਾ। 'it is to be got up and gone', i.e. 'one will have to get up and go'

The logical subject in such constructions may be expressed by a noun, pronoun, or adjective used as noun in the oblique case:

ਖੋਟੇ ਖੋਟੁ ਕਮਾਵਣਾ। 'falseness is to be performed by the false', i.e. 'the false must perform falseness'

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Vocabulary

Masculine nouns

ਪ੍ਰੀਤਮੁ	beloved
ਮੋਹੁ	illusion
ਭਰਮੁ	delusion
ਬੀਰੁ	brother
ਲਾਲਚੁ	greed
ਲੋਭੁ	lust
ਅਭਿਮਾਨੁ	pride
ਭਾਈ	brother
ਲੋਕੁ	world, people
ਵਿਡਾਣੁ	marvel
ਸਬਦੁ	word, call
ਜੋਗੀ	yogi
ਨੀਰੁ	water

Feminine nouns

ਮੁਕਤਿ	salvation
ਕਾਇਆ	body
ਸਿਖ = ਸੀਖ	teaching
ਬਾਤ = ਗਲ	word, thing, matter
ਸਹੇਲੀ = ਸਖੀ	girl-friend
ਮੁੰਧ	woman
ਮਛੁਲੀ	fish

Adjectives

ਨੇੜਾ	near
ਦੂਰਿ	far
ਐਸਾ	such

Verbs

ਰਖਿ = ਰਾਖਿ	keep, preserve
ਤਜਿ	leave, forsake
ਵੇਖਿ = ਦੇਖਿ	see
ਵੀਚਾਰਿ	ponder on, contemplate
ਮਾਰਿ	destroy, kill

Adverbs

ਅੀਤਰਿ	inside
ਬਾਹਰਿ	outside

Conjunction

ਅਰੁ	and

Interjection

ਰੇ	oh!

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Exercise 11A

Give 2s. and 2p. imperative forms of the following verbs:

with 2s. [-u]: ਆਖਿ; ਕਹਿ; ਜਲਿ; ਪੀ; ਗਾਇ
with 2s. [-i]: ਸੇਵਿ; ਕਮਾਇ; ਕਰਿ; ਮੰਨਿ; ਗਵਾਇ

Exercise 11B

Translate the following verses into English, paying particular attention to the proper translation of nouns in the vocative:

1. ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ।
2. ਵਿਣੁ ਗੁਰ ਦਾਤੇ ਮੁਕਤਿ ਨ ਭਾਲਿ।
3. ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ।
4. ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ।
5. ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ।
6. ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤੁਮ ਬੀਰ।
7. ਲਾਲਚੁ ਛੋਡਿਹੁ ਅੰਧਿਹੋ।
8. ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ।
9. ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ।
10. ਇਸੁ ਧਨ ਕੀ ਦੇਖਹੁ ਵਡਿਆਈ।
11. ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ।
12. ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ।
13. ਮੈ ਪਿਰੁ ਸਚੁ ਸਾਲਾਹਣਾ।
14. ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ।
15. ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ਜੋਗੀ।
16. ਜੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਦੇਖਹੁ।
17. ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ।
18. ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ।
19. ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ।
20. ਸੁਣਿ ਸਹ ਕੀ ਇਕ ਬਾਤ ਸਹੇਲੀ।
21. ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛੁਲੀ ਨੀਰ।

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Notes

1 [kau] indicates the direct object of the verb (093).

6 [bīra]: vocative at the end of a line, cf. 15 and 20.

8 [jalau]: 3s. imperative.

9 [re] often follows a vocative.

11 [dehi dehi] 'give! give!', the words of the beggars.

21 The second clause is compressed.

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LESSON TWELVE

120. The ablative case

SLS has a postposition [te] 'from', which follows the oblique case. The same idea may also be expressed by a special case, the ablative (a.). This is normally formed only from singular nouns, with the addition of the typical ending [-ạṁhu]. Not all declensions have a singular ablative: only forms which occur are indicated below.

Masculine nouns of declension I quite commonly have sa. forms. These are much less frequently formed from declension II nouns, and hardly ever from nouns of declension III.

I sd. in [-u]: sa. in [-ạṁhu]

ਭੰਡੁ	'vessel'	ਭੰਡਹੁ	'from a vessel'

II sd. in [-ā]: sa. in [-iạṁhu]

ਤੋਆ	'water'	ਤੋਇਅਹੁ	'from water'

Feminine nouns are, as usual, less highly inflected than the masculines. Only one declension provides a standard sa.

IV sd. in [-a]: sa. in [-ạṁhu] or [-aum̐]

ਜੀਭ	'tongue'	ਜੀਭਹੁ = ਜੀਭੈ	'from the tongue'

The two forms of the sa. are simply spelling variants.

Adjectives do not have sa. forms. Nouns in the sa. are not normally qualified by adjectives, which would otherwise be in the appropriate form of the so.

Pronouns seldom have sa. forms, but a special pronominal sa. in [-dum̐] is sometimes encountered, e.g.:

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ਏਹੁ	'this'	ਏਦੂੰ	'from this'
ਇਕੁ	'one'	ਇਕਦੂੰ	'from one'

121. Functions of the ablative

The sa., or a word in the oblique (s. or p.) followed by the postposition [te], usually conveys the sense of English 'from'. The same forms also cover the sense of English 'than', for which there is no special word in common use in SLS. There is also no special form for the comparative (or superlative) of adjectives, like those formed in English on the pattern 'great, greater, greatest'. For comparison SLS has only the construction illustrated by:

ਤੁਝ ਤੇ ਵਡਾ ਠਾਹੀ ਕੋ। 'from (than) you there is no one great', i.e. 'there is no one greater than you'

122. Other ablatival words

The ablative ending [-aṁhu] is quite commonly added to certain adverbs, which are thereby distinguished in meaning from simple forms. The commonest pairs are:

ਅੰਦਰਿ	'inside'	ਅੰਦਰਹੁ	'from inside'
ਬਾਹਰਿ	'outside'	ਬਾਹਰਹੁ	'from outside'
ਵਿਚਿ	'in, inside'	ਵਿਚਹੁ	'from inside, from within'

The ablative ending does not always affect the meaning, however, as in the fairly common postposition:

ਬਾਝੁ = ਬਾਝਹੁ 'without'

Note also the absence of an ablative sense in the translation of another postposition:

ਵਿਟਹੁ '(sacrificed) to'

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123. Emphatics

SLS has a small special class of words to express emphasis. These are all enclitics, i.e., they cannot come first in a sentence, but must always follow the word which they emphasize. There are three common emphatics:

... ਹੀ	'just, only'
... ਭੀ = ... ਭਿ	'also, even'
... ਤਾਂ = ... ਤ	'but, on the other hand'

The English translations are only very approximate. The commonest enclitic [hī], in particular, can be translated in many ways into English depending on the context, sometimes corresponding to a simple emphasis, which would be represented by underlining or italics in English, e.g.:

ਘਰ ਮਾਹਿ	'in the house, at home'
ਘਰ ਹੀ ਮਾਹਿ	'in the house, at home'

Pronouns are often followed by [hī]. But the direct case of the 2nd person s. pronoun has a special form:

ਤੂੰਹੈ	'you, just you, only you'

Straightforward instances of the other enclitics [bhī] and [tāṁ] are provided in the exercises. The latter is to be distinguished from the correlative [tāṁ] 'then' (072), which can stand first in a sentence or clause.

Vocabulary

Masculine nouns

ਮੁਹੁ = ਮੁਖੁ	face
ਜਮੁ	death, Yama
ਸਿਰੁ	head
ਮਾਸੁ	flesh
ਹਥੁ	hand
ਭੰਡੁ	vessel, pot

Masculine nouns contd.

ਆਪੁ	self
ਆਸਣੁ	seat, posture
ਤੋਆ	water
ਕਮਾਦੁ	sugar-cane
ਲੇਖੁ	writing

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Feminine nouns

ਗਤਿ	state
ਮਿਤਿ	measure
ਸਾਰ	taking care of, attention
ਜੀਭ	tongue
ਕਪਾਹ	cotton(plant)
ਦੇਹ	body
ਪਟੀ	writing-tablet
ਕਲਮ	pen

Postpositions

ਬਾਝੁ = ਬਾਝਹੁ	without, besides
ਵਿਟਹੁ	(sacrificed) to
ਤੇ	from, than

Emphatics

ਭੀ = ਭਿ	also, even
ਤਾਂ = ਤ	but, on the other hand
ਹੀ	just, only

Adverbs

ਅੰਦਰਹੁ	from inside
ਬਾਹਰਹੁ	from outside
ਵਿਚਹੁ	from within
ਫਿਰਿ	then, again
ਉਪਰਿ	above, on top

Adjectives

ਨਿਰਮਲਾ = ਨਿਰਮਲੁ	pure
ਅਨੇਰਾ	dark
ਪਰਗਟੁ	manifest
ਸਿਆਣਾ	clever
ਸੂਨਾ	desolate, empty
ਡਰਾਵਣਾ	frightening
ਵਾਰਿਆ	sacrificed

Verbs

ਫੇਰਿ	turn (t.)
ਬੀਜਿ	sow
ਘਾਲਿ	labour, toil
ਤਰਿ	be saved
ਤਾਰਿ	save
ਬਹਿ	sit

Exercise 12A

Give sa. forms of the following:

ਆਪੁ; ਹਥੁ; ਸਿਰੁ; ਕਪਾਹ; ਇਕ ਜੀਭ

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Exercise 12B

Translate the following verses into English, paying particular attention to the use of the emphatics:

1. ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ।
2. ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ।
3. ਦੁਖੁ ਅਨੇਰਾ ਵਿਚਹੁ ਜਾਇ।
4. ਜਮ ਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ।
5. ਨਾਮੇ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ।
6. ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ।
7. ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ।
8. ਮੈ ਤਾਂ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ।
9. ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ।
10. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ।
11. ਇਕਦੂ ਇਕੁ ਸਿਆਣਾ।
12. ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ।
13. ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ।
14. ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ।
15. ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਮਾਹਿ।
16. ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ।
17. ਇਕਦੂ ਜੀਭੈ ਲਖ ਹੋਹਿ।
18. ਤੋਇਆਹੁ ਮੀਠੁ ਕਮਾਦੁ ਕਪਾਹਾਂ।
19. ਸੁੰਞੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ।
20. ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤਿਨਾ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ।
21. ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂ।
22. ਓਹਿ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਮਾਰ।

Notes

4 [siraṁhu]: i.e. from where it is constantly hovering.

13 [bhaṇḍu] is here used to refer to woman.

15 [tisa hī] 'it is for Him to' (113).

22 [terī sāra]: 'You take care of'.

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LESSON THIRTEEN

130. Future tense (S-form)

The present tense includes among its many functions the sense of a future also (043). But SLS also has a future tense, which may be formed in two main ways, both being identical in meaning. The commonest type of future has endings similar to those of the present, but beginning with [-s-]. This S-form of the future has the following paradigm:

absolutive:	stem + [-i]	ਕਰਿ	'do'
S-future:	1s. + [-sāṁ]	ਕਰਸਾਂ	'I shall do'
	2s. + [-saṁhi]	ਕਰਸਹਿ	'you will do'
	3s. + [-sī]	ਕਰਸੀ	'he will do'
	1p. + [-saṁha]	ਕਰਸਹ	'we shall do'
	2p. + [-sahu]	ਕਰਸਹੁ	'you will do'
	3p. + [-sanhi]	ਕਰਸਨਿ	'they will do'
	or + [-saṁhi]	ਕਰਸਹਿ	

Even the S-form of the future is much less frequently encountered than the present, and so there is much less variety in the personal forms. The endings are added directly to vowel-stems, which do not have long forms with [-v-]. The commonest person is the 3s., where the vowel of the ending [-sī] contrasts with the usual 3s. present [-ai] or [-e].

131. Future tense (G-forms)

The future tense may also, though less frequently, be formed by adding the suffix [-gā], inflected for gender and number, to the present. Only some forms of this type of future tense are at all commonly encountered:

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G-future	1s. m. + [-aṁgā]	ਕਰਉਗਾ	'I shall do'
	f. + [-aṁgī]	ਕਰਉਗੀ	
	2s. m. + [-aṁhigā]	ਕਰਹਿਗਾ	'you will do'
	f. + [-aṁhigī]	ਕਰਹਿਗੀ	
	3s. m. + [-aigā]	ਕਰੈਗਾ	'he will do'
	f. + [-aigī]	ਕਰੈਗੀ	'she will do'
	2p. m. + [-ahuge]	ਕਰਹੁਗੇ	'you will do'
	3p. m. + [-aṁhige]	ਕਰਹਿਗੇ	'they will do'

Forms of the 1p. and the f. of the 2p. and 3p. are not normally used.

Forms from verbs with vowel-stems may be based on either the long forms + [-v-] or the short forms without [-v-], e.g.

3s. m. + [-igā]	ਹੋਇਗਾ	'he will be'

There is also a special short form of the G-future, in which the endings are added directly to the stem, not to the personal forms of the present. The only common instances are the 3s. forms from [hoi] 'be':

3s. m. [+ -gu]	ਹੋਗੁ	'he will be'
f. [+ -gi]	ਹੋਗਿ	'she will be'

Note that these forms, like the standard G-future, are inflected for gender, while the S-future has the same forms for m. and f. throughout.

All forms of the future have exactly the same meaning, so:

ਹੋਸੀ = ਹੋਵੈਗਾ = ਹੋਇਗਾ = ਹੋਗੁ 'he will be'

132. Absolutive compounds

Besides the uses which have already been described (050), the absolutive may also be used with other verbs to form compound verbs. In these absolutive compounds, the sense of the absolutive verb is slightly modified by the second verb, which loses its basic meaning. Thus the verb [de] 'give' loses this meaning as the second verb in absolutive compounds, and simply implies that the action expressed by the absolutive verb is directed outwards from the doer, e.g. [dekhāi] 'show', [dekhāi de] 'show from oneself, outwards)':

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ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ। 'He shows (out from Himself) a home in the house'

Similarly the verb [lai] (= [le]) 'take' loses this meaning as the second verb in such compounds, and simply implies that the action expressed by the absolutive verb is directed inwards towards the doer, e.g. [meli] 'unite', [meli lai] 'unite (to oneself, inwards)':

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ। 'You unite (to Yourself) him upon whom You have mercy'

[lai] usually has the form [lae] for the 3s. of the present (151).

The verb [jāi] 'go', when used as the second verb in absolutive compounds, simply imparts slight emphasis to the action expressed by the absolutive verb, without implying any direction of the action. The commonest compound with [jāi] is [lai jāi] 'take away'.

133. Conditional clauses

Conditional clauses are commonly introduced by the word [je] 'if', with the main clause introduced by the correlative [tāṁ] (or [ta]) 'then'. Just as in other types of relative and correlative clauses (072-073), the [je] may be omitted in SLS where the English translation needs 'if':

ਸਤਿਗੁਰੁ ਮਿਲੈ, ਤ ਸੋਝੀ ਹੋਇ। '[if] the Satiguru meets one, then there is awareness'

Vocabulary

Masculine nouns		Feminine nouns	
ਲੇਖਾ	account	ਮਾਈ	mother
ਤਸਕਰੁ	thief	ਕੀਰਤਿ	praise
ਸੀਗਾਰੁ	adornment	ਬਾਹ	arm
ਮਾਣੁ = ਮਾਣਾ	pride	ਸੋਝੀ	awareness
ਅਵਗੁਣੁ = ਅਉਗਣੁ	vice		

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Adjectives

ਦਇਆਲੁ	merciful
ਕੈਹਾ	what sort of?
... ਹੀਣੁ	-less, lacking in

Adverbs

ਕਾਹੇ	why?
ਤਬ	then

Conjunction

ਜੈ	if

Verbs

ਉਸਾਰਿ	build
ਢਾਹਿ	destroy
ਭੂਲਿ = ਭੁਲਿ	err, be led astray
ਲੈ = ਲੈ	take
ਬੁਝਾਇ	cause to understand
ਰੋਇ	weep, bewail
ਪਸਾਰਿ	spread
ਮਿਲਾਇ = ਮੇਲਿ	unite
ਦੇਖਾਇ	show, display
ਪੇਲਿ	afflict
ਲੈ ਜਾਇ	

Exercise 13A

Put the following verbs, which are all in the present tense, into the corresponding future, using both S-forms and the appropriate full G-forms:

ਹਉ ਰੋਵਾ; ਤੂ ਮਿਲਹਿ; ਸੋ ਦੇਖੈ; ਸਾ ਚਲੈ; ਤੁਮ ਆਖਹੁ; ਸੇ ਦੇਨਿ

Exercise 13B

Translate the following verses into English:

1. ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ।
2. ਜੋ ਦੀਸੈ ਸੋ ਚਲਸੀ।
3. ਜੋ ਉਸਾਰੇ ਸੋ ਢਾਹਸੀ।
4. ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਇਗਾ ਕੀ ਮਾਈ।
5. ਜੈ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਹਮ ਗਾਈ।
6. ਸਾਹਿਬੁ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੂਲੁ।
7. ਨ ਇਤੁ ਧਨੁ ਜਾਲੈ ਨ ਤਸਕਰੁ ਲੈ ਜਾਇ।
8. ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਾਮ ਕਾ ਭਉ ਕੈਹਾ।
9. ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ।
10. ਮਿਲੈਆ ਪ੍ਰੀਤਮੁ ਤਬ ਕਰਉਗੀ ਸੀਗਾਰੋ।
11. ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਸੁ।
12. ਲਾਹਾ ਮਿਲੈ ਜਾ ਦੇਇ ਬੁਝਾਇ।
13. ਤੁਮ ਰੋਵਹੁਗੇ ਓਸ ਨੈ ਤੁਮ ਕਉ ਕਉਣੁ ਰੋਈ।

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14. ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ।
15. ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਮਹਿ ਮਾਣਾ।
16. ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ।
17. ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਆਪੇ ਲਏ ਮਿਲਾਇ।
18. ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਰੋਸੀ।
19. ਭਗਤਿ ਹੀਣੁ ਨਾਨਕੁ ਜੇ ਹੋਇਗਾ ਤਾ ਖਸਮੈ ਨਾਉ ਨ ਜਾਈ।
20. ਜਿਨ ਕਉ ਆਪਿ ਲਏ ਪ੍ਰਭੁ ਮੇਲਿ, ਤਿਨ ਕਉ ਕਾਲੁ ਨ ਸਾਕੈ ਪੇਲਿ।

Notes

6 [bhūlu]: 2s. imperative.

10 [milaigā]: i.e. 'if he comes to me'.

15 [mūrakha mana]: vocative.

18 [avaguṇa] is direct object of [rosī], cf. 13.

19 [je]: i.e. 'even if'.

20 [lae meli]: absolutive compound.

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LESSON FOURTEEN

140. The locative case

SLS nouns, adjectives, and pronouns have one more case besides the four already learnt. This is the locative case (l.), whose typical endings are [-i], [-ī], [-ī̇m], [-e], and [-ai]: the forms need to be learnt thoroughly, since the case is of very frequent occurrence in SLS. The locative has a quite wide range of functions, generally corresponding to English phrases beginning with the prepositions 'in, on, at', or 'by, with, through': these functions will be explained in more detail below.

The locative is the last case to be learnt, so this is a convenient point at which to summarize the declensions. Declensions of nouns are accordingly given in full in this lesson, followed by those of adjectives and pronouns in Lessons 15 and 16. The paradigms given should be learnt.

141. Masculine declensions (sl. and pl.)

Note that the locative is placed above the less common vocative and ablative cases in the paradigms.

I sl. in [-i], or in [-e] or [-ī]: pl. in [-ī̇m]

Forms of the sl. with the long vowels [-e] or (less commonly) [-ī] may be grouped with the variants with long vowels already noted for the other cases:

	singular					plural
	standard		long			
d.	ਮਨੁ	=	ਮਨੋ			
o.	ਮਨ	=	ਮਨੈ			ਮਨ
l.	ਮਨਿ	=	ਮਨੇ	=	ਮਨੀ	ਮਨਾ[ਂ]
v.	ਮਨ	=	ਮਨਾ			ਮਨੀਂ
a.	ਮਨਹੁ					

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Singular forms with long vowels are less frequent than the standard forms listed in the first column. There is no difference in meaning between the two sets.

Nouns with sd. [-ā̇mu] decline as:

	singular					plural
	standard		long			
d.	ਨਾਉ					ਨਾਵ
o.	ਨਾਵ	=	ਨਾਵੈ			ਨਾਵਾਂ
l.	ਨਾਇ	=	ਨਾਏ	=	ਨਾਈ	ਨਾਈਂ
a.	ਨਾਵਹੁ					

Vocative forms do not occur.

II sl. in [-ai]: pl. in [-ī̇m]

Note that the distinction between so. in [-e] and sl. in [-ai] is exactly the reverse of the long forms of declension I, which have so. in [-ai] and sl. in [-e]. The declension is otherwise straightforward:

	singular			plural
d.	ਮੰਗਤਾ			ਮੰਗਤੇ
o.	ਮੰਗਤੇ			ਮੰਗਤਿਆਂ
l.	ਮੰਗਤੈ			ਮੰਗਤੀਂ
v.	ਮੰਗਤੇ	=	ਮੰਗਤਿਆ	ਮੰਗਤਿਹੋ
a.	ਮੰਗਤਿਆਹੁ			

III pl. in [-ī̇m]

There is no special form for the sl., and the pl. is quite rare:

	singular			plural
d.	ਪਾਪੀ			ਪਾਪੀ
o.	ਪਾਪੀ			ਪਾਪੀਆਂ
l.	ਪਾਪੀ			ਪਾਪੀਈਂ
v.	ਪਾਪੀ	=	ਪਾਪੀਆ	ਪਾਪੀਹੋ

The sa. does not occur.

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142. Feminine declensions (sl. and pl.)

Except for declension IV, feminine nouns rarely have special forms for the locative.

IV sl. in [-i] or in [-ai]: pl. in [-ī̇m]

	singular			plural
d.	ਦੇਹ			ਦੇਹਾਂ
o.	ਦੇਹ			ਦੇਹਾਂ
l.	ਦੇਹਿ	=	ਦੇਹੈ	ਦੇਹੀਂ
v.	ਦੇਹੇ			
a.	ਦੇਹਹੁ			

V sl. in [-i] (= sd.) or in [-ī]: pl. in [-ī̇m] (= pd.)

	singular	plural
d.	ਰਾਤਿ	ਰਾਤੀਂ
o.	ਰਾਤਿ	ਰਾਤੀਂ
l.	ਰਾਤਿ	ਰਾਤੀਂ

Vocative and ablative forms hardly occur.

VI no special forms for the locative

Only d. and o. forms occur in this rare declension:

	singular	plural
d.	ਵਸਤੁ	ਵਸਤੂੰ
o.	ਵਸਤੂ	ਵਸਤੂੰ

VII pl. in [-ī̇m]

There is no standard special form for the sl., and the pl. is quite rare:

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	singular	plural
d.	ਸਖੀ	ਸਖੀਆ'
o.	ਸਖੀ	ਸਖੀਆ'
l.	ਸਖੀ	ਸਖੀਈਂ
v.	ਸਖੀ = ਸਖੀਏ	ਸਖੀਹੋ

VIII no special forms for the locative

These feminines, mostly abstract nouns in [-ā], are not normally inflected for case, and may be treated as indeclinable nouns.

143. Functions of the locative

As implied by its name, the basic function of the locative case is to express the place where an action takes place:

ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ।	'Without the Name, how can he enter in the truth?'
ਤਖਤਿ ਤ ਬੈਸਹਿ ਸੇਇ।	'They are the ones seated on the throne'

Many common postpositions and adverbs ending in [-i] (or [-ai]) are simply specialized locative forms, e.g.:

ਅੰਦਰਿ	'on the inside of', i.e. 'inside'
ਅਗੈ = ਆਗੈ	'at the front of', i.e. 'before'

The SLS locative case also, however, embraces the functions of the old instrumental case. This instrumental sense is rather less common than the simple locative sense:

ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ।	'The True Guru is a boat, delivering [one] across through the Word'

The instrumental sense of the locative is most commonly seen in a number of set adverbial phrases:

ਸਹਜਿ = ਸਹਜੇ	'through sahaj; easily, naturally'
ਗੁਰ ਪਰਸਾਦੀ	'through the grace of the Guru'
ਗੁਰਮੁਖਿ	'through the teaching of the Guru'

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Vocabulary

Masculine nouns

ਤਖਤੁ	throne
ਜੋਗੁ	yoga
ਸਸਿ	moon
ਸੂਰੁ	sun
ਮਾਨੁ = ਮਾਣੁ	honour
ਕੰਨੁ	ear
ਤੀਰਥੁ	sacred bathing-place
ਪਰਮਪਦੁ	highest rank
ਬੈਰਾਗੀ	ascetic
ਬ੍ਰਹਮੁ	Brahma, God
ਮਾਣਕੁ	jewel
ਕਾਜੀ	qazi
ਨਿਆਉ	justice
ਰਾਮੁ	Rama, God

Feminine nouns

ਕਤੇਬ	Muslim scripture
ਦਰਗਹ	court
ਕਉੜੀ	cowrie
ਅਖਿ	eye
ਜਿਹਵਾ	tongue

Adjective

ਨਿਰਮੋਲੁ	priceless

Adverbs

ਸਹਜਿ	easily, naturally
ਗੁਰਮੁਖਿ	through the Guru
ਗੁਰਪਰਸਾਦਿ	through the Guru's grace
ਇਉ	thus, for nothing

Postpositions

ਬਦਲੈ	in exchange for
ਵਸਿ	in the power of

Verbs

ਬੈਸਿ = ਬਹਿ	sit
ਲੰਘਾਇ	deliver across
ਜੰਮਿ	be born
ਸਮਾਇ	enter into
ਵਸਿ	dwell
ਬੋਲਿ	speak
ਧਿਆਇ	meditate on
ਹੈ	are

Exercise 14A

Put the following nouns, which are in the sd. or pd., into the appropriate forms of the locative (i.e. sd. to sl., pd. to pl.):

Masculines

ਸਤਿਗੁਰੁ; ਹਥ; ਕਰਤਾ; ਕੰਨੁ; ਹੁਕਮੁ; ਭਾਈ; ਤੀਰਥੁ; ਥਾਵ; ਜੀਉ; ਗੁਣ

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Feminines

ਮਤਿ; ਮੁੰਧ; ਸਹੇਲੀਆਂ; ਰਜਾਇ; ਕਾਰ; ਕਾਰਾਂ; ਗਲ; ਗਾਲਿ

Exercise 14B

Translate the following verses into English:

1. ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ।
2. ਗੁਣ ਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ।
3. ਗਲੀ ਜੋਰੁ ਨ ਹੋਈ।
4. ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਟੇਈ।
5. ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ।
6. ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ।
7. ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ।
8. ਕੰਨੀ ਸੁਣਿ ਸੁਣਿ ਸਬਦਿ ਸਾਲਾਹੀਂ।
9. ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ।
10. ਗੁਰਪਰਸਾਦਿ ਪਰਮਪਦੁ ਪਾਏ।
11. ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ।
12. ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ।
13. ਗੁਰਪਰਸਾਦੀ ਬ੍ਰਹਮਿ ਸਮਾਉ।
14. ਪ੍ਰੀਤਮ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ।
15. ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੋਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ।
16. ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ।
17. ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ।
18. ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ।
19. ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ।
20. ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਉਮੈ ਤੁਟੈ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ।
21. ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੀਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ।
22. ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ।

Notes

5 [sasi ghari] 'in the house of the moon', a reference to yogic terminology.

11 [siri]: i.e. 'hanging over one's head', cf. 18.

12 [bairāgī] qualifies [manu].

15 The cowrie-shell was used as the smallest monetary unit.

17 [mani bhāvai]: literally 'pleases in the heart', a common idiom.

21 [vasi]: here 'in the power of', as in 22.

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LESSON FIFTEEN

150. Adjectival declensions (sl. and pl.)

Adjectives used as nouns (012) follow the appropriate noun declension. When used as adjectives, i.e. when qualifying a noun, they may have special forms to agree with a noun in the sl. or pl. Adjectives qualifying a noun in the vocative or ablative appear in the so. or po., so there is a maximum of three cases in the adjectival declensions.

AI msl. in [-i], or in [-a] (= mso.)

There is no special form for the fsl. or for the pl. in either gender. Only the masculine singular has a full set of distinct forms:

d.	ਨਿਰਮਲੁ
o.	ਨਿਰਮਲ
l.	ਨਿਰਮਲਿ = ਨਿਰਮਲ

Otherwise:

mp. = fs. = fp.	ਨਿਰਮਲ

AII msl. in [-ai], or in [-e] (= mso.): pl. in [-īm]

The commonest adjectival declension has a full set of distinct forms throughout the masculine, which follows declension II, while the feminine follows declension VII (141-2):

masculine

	singular	plural
d.	ਕੂੜਾ	ਕੂੜੇ
o.	ਕੂੜੇ	ਕੂੜਿਆਂ
l.	ਕੂੜੈ = ਕੂੜੇ	ਕੂੜੀਂ

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feminine

	singular	plural
d.	ਕੂੜੀ	ਕੂੜੀਆਂ
o.	ਕੂੜੀ	ਕੂੜੀਆਂ
l.	ਕੂੜੀ	ਕੂੜੀਆਂ

The common possessive postposition [kā] has the following paradigm:

	ms.	mp.	fs.	fp.
d.	ਕਾ	ਕੇ	ਕੀ	ਕੀਆਂ
o.	ਕੇ	ਕਿਆਂ	ਕੀ	ਕੀਆਂ
l.	ਕੈ = ਕੇ	ਕੀਂ	ਕੀ	ਕੀਂ

AIII no change

Other adjectives, mostly ending in [-ī], are not normally inflected for gender, number, or case.

151. Verbs in [-ai]

Besides [le] 'take', there is a stem [lai], which has exactly the same meaning. In the present tense [lai] has the forms:

abs.	ਲੈ	=	ਲੇ	'take'
pres. 3s.	ਲਏ	=	ਲੇਇ	'he takes'
3p.	ਲੈਨਿ = ਲਵਹਿ	=	ਲੇਹਿ	'they take'

There is one other verb with a stem ending in [-ai]. This is the very common [pai] 'lie, fall', which is identical in meaning with the regularly conjugated [pavi]. The irregular conjugation of [pai] in the present tense needs to be noted:

abs.	ਪੈ	=	ਪਵਿ	'fall, lie'
pres. 3s.	ਪਾਇ	=	ਪਵੈ	'he falls, he lies'
3p.	ਪਾਹਿ	=	ਪਵਨਿ	'they fall, they lie'

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In order to distinguish it from [pai], the transitive verb [pāi] 'get, find', or 'put, throw', is normally conjugated in the long [v]-form, though short forms occasionally occur:

abs.	ਪਾਇ			'get; put'
pres. 3s.	ਪਾਵੈ	=	ਪਾਏ	'he gets; he puts'
3p.	ਪਾਵਨਿ	=	ਪਾਵਹਿ	'they get; they put'

The verbs [pai] and [pavi] are used with nouns to form compound verbs, e.g.:

ਕੀਮਤਿ	'price, value'
ਕੀਮਤਿ ਨ ਪੈ = ਕੀਮਤਿ ਨ ਪਵਿ	'be priceless'

Compare the transitive compounds:

ਕੀਮਤਿ ਨ ਪਾਇ = ਕੀਮਤਿ ਨ ਕਰਿ	'be unable to estimate price'

152. Locative compound verbs

The compound verbs so far introduced (053, 151) are made up of a noun in the direct case which gives the compound its meaning, and a neutral verb like [kari] or [pai] which converts the noun into a verb.

There is another important class of compound verbs in which the noun is in the locative case, typically accompanied by an intransitive verb like [āi] 'come', [pai] = [pavi] 'fall, lie', or [laggi] = [lāgi] 'be attached to'. Common locative compounds include:

ਕੰਮੁ = ਕਾਮੁ	'work'	ਕੰਮਿ (ਕਾਮਿ) ਨ ਆਇ	'not come in work', i.e. 'be useless'
ਚਿਤੁ	'mind'	ਚਿਤਿ ਆਇ	'come to mind, be remembered'
ਥਾਉ	'place'	ਥਾਇ ਨ ਪੈ (ਪਵਿ)	'not fall in place', i.e. 'find no place'
ਪਾਰੁ	'other side'	ਪਾਰਿ ਪੈ (ਪਵਿ)	'fall on other side', i.e. 'get across'
ਪਲਾ	'hem'	ਪਲੈ ਪੈ (ਪਵਿ)	'fall in hem', i.e. 'be acquired'
ਲੇਖਾ	'account'	ਲੇਖੈ ਨ ਪੈ (ਪਵਿ)	'not fall in account', i.e. 'not be credited with'

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ਪਾਉ 'foot' ਪਾਇ ਲਗਿ (ਲਾਗਿ) 'cleave on foot', i.e. 'cling to feet'

Note that the locative noun in these compounds must be qualified by words in the locative case:

ਨਾਨਕੁ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ। 'Nanak clings to their feet'

Other verbs are less commonly used in locative compounds. The meaning of the compound is not always predictable from its separate elements, and must be individually learnt, e.g.:

ਗਲੁ 'throat' ਗਲਿ ਮਿਲਿ 'meet with the throat', i.e. 'go and embrace'

153. Locative of the infinitive

Besides the oblique (094), the infinitive also has a locative case, formed on the pattern of the masculine declension I. The infinitive thus inflects as:

d. ਆਖਣੁ
o. ਆਖਣ = ਆਖਣੈ
l. ਆਖਣਿ

The locative infinitive may simply have a locative or instrumental sense:

ਦੇਣਿ ਨ ਜੋਰੁ। 'there is no power in giving'

The commonest use of the locative infinitive is, however, in compounds with other verbs. It is used with the verb [jāi] 'go' to give the sense of purpose, and with [de] 'give' to give the sense of 'allow to', just like the oblique infinitive (094), e.g.:

ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ। 'it does not let the milk boil dry'

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The locative infinitive is also used with the verbs [pai] = [pavi] and [laggi] = [lāgi]. All these verbs have the sense of 'begin to' when used with the locative infinitive, e.g.:

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ। 'if some loudmouth begins to speak'

The verb [mili] 'meet, be obtained' is used in the negative with the locative infinitive with the sense of 'not be allowed to', 'be unable to':

ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ। 'now they are unable to say "God"'

Vocabulary

Masculine nouns

ਕੰਮੁ = ਕਾਮੁ	work
ਚਿਤੁ	mind, thought
ਪਾਰੁ	other side
ਪਾਉ	foot
ਗਲੁ	throat, neck
ਜੋਰੁ	force, power
ਦੁਧੁ	milk
ਖੁਦਾਇ	God
ਸਾਦੁ	taste, savour
ਸਉਦਾ	business, dealing
ਤੋਟਾ	loss
ਸਾਜਨੁ	beloved
ਹਿੰਦੂ	Hindu
ਫਲੁ	fruit
ਪਿੰਡੁ	body
ਪਹਰਾ = ਪਹਰੁ	3-hour watch

Feminine nouns

ਭਗਤਿ	devotion
ਸੁਰਤਿ	awareness
ਪਤਿ	honour

Adjectives

ਦਾਨਾ	wise, ominiscient
ਬੀਨਾ	all-seeing
ਇਵੇਹਾ	such, like this
ਵੇਪਰਵਾਹੁ	carefree
ਫਿਕਾ	tasteless, dull
ਚਉਥਾ	fourth

Postposition

ਪਾਸਿ	with, in possession of

Adverbs

ਹੁਣਿ	now
ਕਿਥੈ	where?
ਸਹਜਿ ਸੁਭਾਇ	naturally

Verbs

ਲੈ = ਲੇ	take
ਪੈ = ਪਵਿ	fall, lie
ਪਾਇ	get; put
ਲਗਿ = ਲਾਗਿ	cleave, cling
ਪਛਾਣਿ	recognize

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Locative compound verbs

ਕੰਮਿ ਨ ਆਇ	be of no use
ਚਿਤਿ ਆਇ	come to mind
ਥਾਇ ਨ ਪੈ	find no place
ਪਾਰਿ ਪੈ	get across
ਪਲੈ ਪੈ	be acquired
ਲੇਖੈ ਨ ਪੈ	not be credited
ਪਾਇ ਲਗਿ	cling to feet
ਗਲਿ ਮਿਲਿ	go and embrace

Exercise 15A

Put the following phrases into the locative:

ਸਾਚਾ ਕੰਮੁ; ਸਾਚੇ ਕਾਮ; ਕੂੜੀ ਗਲ; ਕੂੜੀਆ ਬਾਤਾ; ਤੇਹਾ ਰਾਜਾ; ਕੇਹੀ ਮੁੰਧ; ਵਡਾ ਘਰੁ; ਵਡੇ ਘਰ; ਕਾਲੀ ਅਖਿ; ਫਿਕਾ ਸਾਦੁ; ਮਿਠੈ ਰਸ; ਪੂਰੈ ਗੁਰ; ਨਾਨਕ ਕਾ ਗੁਰੁ; ਦੁਖ ਕੈ ਰੋਗ; ਹਰਿ ਕੀ ਦਰਗਹ; ਪਤਿ ਕੀਆ ਸੁਹਾਗਣੀ

Exercise 15B

Translate the following verses into English:

1. ਤੂ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ।
2. ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ।
3. ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ।
4. ਸਗਲੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ।
5. ਸਾਜਨੁ ਦੇਖਾ ਤਾ ਗਲਿ ਮਿਲਾ।
6. ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ।
7. ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ।
8. ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਮਿ।
9. ਸਾਚਿ ਮੇਲੁ ਨ ਲਭੈ।
10. ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ।
11. ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਮਾਇਆ ਫਿਕਾ ਸਾਦੁ।
12. ਵਡਾ ਵੇਪਰਵਾਹੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪਾਰਿ ਪਵਾ।
13. ਜੇਹੀ ਸੁਰਤਿ ਤੇਹੈ ਰਾਹਿ ਜਾਇ।
14. ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ।

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15. ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਜੀਅ ਕਿਥੈ ਫਿਰਿ ਪਾਹਿ।
16. ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ।
17. ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ।
18. ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ।
19. ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ।
20. ਨਾ ਮੋਹੁ ਤੁਟੈ ਨਾ ਥਾਇ ਪਾਹਿ।
21. ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ, ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ।

Notes

1 [siri]: here with the sense of 'watching over'.
14 In traditional time-reckoning, the day and night are each divided into four watches.
18 Note the lp.

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LESSON SIXTEEN

160. Personal and reflexive pronouns

The four personal pronouns have no special locative forms. The declension of these pronouns is summarized in the following table, which includes the commonest variants of the so.:

	1s.		2s.	
d.	ਹਉ	'I'	ਤੂੰ = ਤੁ	'you'
			ਤੁੰਹੈ = ਤੁਹੈ = ਤੁਹੀ	'you'
o.	ਮੈ = ਮੁਝੁ = ਮੁਝੈ	'me'	ਤੁਧੁ = ਤੁਝੁ = ਤੁਧੈ = ਤੁਝੈ	'you'
poss.	ਮੇਰਾ	'my'	ਤੇਰਾ	'your'

	1p.		2p.	
d.	ਹਮ	'we'	ਤੁਮ	'you'
o.	ਹਮ	'us'	ਤੁਮ	'you'
poss.	ਹਮਾਰਾ	'our'	ਤੁਮਾਰਾ	'your'

Forms of the so. ending in [-ai] tend to be used in emphatic contexts.

The word [āpu] is a msculine noun of declension I meaning 'self'. The locative [āpi] = [āpe] is used in a specialized way as a reflexive pronoun, in the senses of 'oneself, by oneself, of one's own accord'. The precise translation of the l. [āpi], a. [āpaṁhu], and poss. [āpaṇā] will depend on the subject of the sentence, e.g. [āpaṇā] will be translated 'my' if the subject is 1s., 'your' if it is 2s., etc. The declension is as follows:

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d.	ਆਪੁ	
o.	ਆਪ	'self'
l.	ਆਪਿ = ਆਪੈ	'self'
a.	ਆਪਹੁ	'(by) oneself'
poss.	ਆਪਣਾ = ਅਪਣਾ = ਅਪੁਨਾ	'from oneself'
		'one's own'

161. <u>Demonstrative and relative pronouns (sl. and pl.)</u>

The demonstrative and relative pronouns do possess distinctive forms for the locative case. There are two forms for the sl., one marked by [-t-], the other by [-n-]: the pl. is always marked by the ending [-nhīṁ].

These locative forms are introduced in the following paradigms, which bring together all the forms of the other cases introduced in earlier lessons, as well as common variants:

<u>1. [ihu] = [ehu] 'this'</u>

sd. m.	ਇਹੁ	ਏਹੁ	
f.	ਇਹ	ਏਹ	ਏਹੋ
so.	ਇਸੁ = ਇਸ	ਏਸੁ = ਏਸ	ਏਹ'
sl.	ਇਤੁ	ਏਤੁ = ਐਤੁ	
sl.(ag.)	ਇਤਿ	ਏਤਿ	
sa.		ਏਤੂ	
pd.	ਇਹਿ	ਏਹਿ = ਏ	
po.	ਇਨ = ਇਨ'	ਏਨ'	
pl.	ਇਨੀ	ਏਨੀ	

<u>2. [uhu] = [ohu] 'that; he, she, it'</u>

sd. m.	ੳਹੁ	ੳਹੁ	
f.	ੳਹ	ੳਹ	ੳਹੋ
so.	ੳਸੁ = ੳਸ	ੳਸੁ = ੳਸ	ੳਹ'
sl.	ੳਤੁ	ੳਤੁ	
sl.(ag.)	ੳਤਿ	ੳਤਿ	
sa.		ੳਤੂ	

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pd.	ਉਹਿ	
po.	ਉਨ = ਉਨਾ	ਓਹਿ = ਓਇ
pl.	ਉਨੀ	ਓਨਾ
		ਓਨੀ

3. [so] 'that; he, she, it'

sd. m.	ਸੋ = ਸੁ = ਸਿ	
f.	ਸਾ	ਸੋਈ = ਸੋਇ
so.	ਤਿਸੁ = ਤਿਸ = ਤਾ = ਤੈ	ਸਾਈ = ਸਾਇ
sl.	ਤਿਤੁ	ਤਿਸੈ = ਤਿਸਹੀ
sl.(ag.)	ਤਿਨਿ	
sa.	ਤਿਦੂ	
pd.	ਸੋ = ਸਿ = ਤੇ	
po.	ਤਿਨ = ਤਿਨਾ	ਸੋਈ = ਸੋਇ
pl.	ਤਿਨੀ	

4. [jo] 'who, which'

sd.	ਜੋ = ਜੁ = ਜਿ
so.	ਜਿਸੁ = ਜਿਸ = ਜਾ = ਜੈ
sl.	ਜਿਤੁ
sl.(ag.)	ਜਿਨਿ
pd.	ਜੋ = ਜੁ = ਜਿ
po.	ਜਿਨ = ਜਿਨਾ
pl.	ਜਿਨੀ

Forms in the third column normally have an emphatic sense. The sa. is rarely used (120). The use of the [n]-forms (ag.) of the sl. to mark the agent in the ergative construction with transitive past participles is explained in Lesson 20 (201).

162. Interrogative and indefinite pronouns (sl. and pl.)

The interrogative pronoun [kauṇu] 'who?' and the indefinite pronoun [ko] = [koī] 'someone' have an overlapping pattern of declension in the so. and sl. Emphatic forms ending in long vowels are however, usually indefinite:

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	interrogative	indefinite
sd. m.	ਕਉਣੁ = ਕਵਣੁ = ਕਵਨੁ	ਕੋ = ਕੋਈ = ਕੋਇ
f.	ਕਉਣ = ਕਵਣ = ਕਵਨ	ਕਾ = ਕਾਈ = ਕਾਇ
so.	ਕਿਸੁ = ਕਿਸ = ਕਾ = ਕੈ	ਕਿਸੈ = ਕਿਸੀ = ਕਿਸਹੀ
sl.	ਕਿਤੁ	ਕਿਤੈ
sl.(ag.)	ਕਿਨਿ	ਕਿਨੈ = ਕਿਨਹੀ
pd.	ਕਉਣਿ = ਕਉਣ	ਕੇ = ਕੋਈ = ਕੋਇ
po.	ਕਿਨ = ਕਿਨਾ	
pl.	ਕਿਨੀ	

The pd. of the indefinite [ke] has the sense of 'several, many'. Other plural forms are not used.

These pronouns also have neuter forms, which are not declined:

ਕਿਆ = ਕਿ 'what?'

ਕਿਛੁ = ਕਿਝੁ 'something'

163. Other pronouns (sl. and pl.)

Other words which follow the pronominal declension are:

1. [ikku] = [eku] 'one': pd. [ikki] = [eki] 'some'

sd. m.	ਇਕੁ	ਏਕੁ	ਇਕੋ = ਏਕੋ
f.	ਇਕ	ਏਕ	ਇਕਾ = ਏਕਾ
so.	ਇਕ = ਇਕਸੁ	ਏਕ = ਏਕਸੁ	
sl.	ਇਕਿ = ਇਕਤੁ	ਏਕਿ = ਏਕਤੁ	
sl.(ag.)	ਇਕਿ = ਇਕਨੈ	ਏਕਿ	
sa.	ਇਕਦੂ		
pd.	ਇਕਿ = ਇਕ	ਏਕਿ = ਏਕ	
po.	ਇਕਨਾ		
pl.	ਇਕਨੀ		

Other plural forms of [eku] are not normally used.

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2. [sabbhu] 'all'

sd. m.	ਸਭੁ	
f.	ਸਭ	ਸਭੋ
so.	ਸਭ = ਸਭਸੁ	ਸਭਾ
sl.	ਸਭ = ਸਭਤੈ	
pd.	ਸਭ = ਸਭਿ	
po.	ਸਭ = ਸਭਠਾ	ਸਭੈ
pl.	ਸਭ = ਸਭਠੀ	

There is no special form for the sl.(ag.). The words [avaru] and [horu] 'other' are normally declined like adjectives in [-u], with [-a] for all cases except the msd., but may have the pd. in [-i].

164. Pronominal sets

Pairs of adjectives and adverbs beginning with [j-] (relative) and [t-] (correlative) have already been noted (073). Most sets also include a near demonstrative beginning with [i-] or [e-] (sometimes [ai-]) and an interrogative beginning with [k-].

Common sets of adjectives are:

ਏਤਾ	'this much/many'	ਏਹਾ/ਐਸਾ	'like this'	ਏਵਡੁ	'as big as this'
ਤੇਤਾ	'that much/many'	ਤੇਹਾ/ਤੈਸਾ	'like that'	ਤੇਵਡੁ	'as big as that'
ਜੇਤਾ	'as much/many'	ਜੇਹਾ/ਜੈਸਾ	'like which'	ਜੇਵਡੁ	'as big as which'
ਕੇਤਾ	'how much/many?'	ਕੇਹਾ/ਕੈਸਾ	'like what?'	ਕੇਵਡੁ	'how big?'

Common sets of adverbs are:

ਅਬ/ਇਬ	'now'	ਐਥੈ	'here'	ਇਉ/ਏਵੈ	'in this way'
ਤਬ/ਤਾ	'then'	ਤਿਥੈ/ਤਹ	'there'	ਤਿਉ/ਤਿਵੈ	'in that way'
ਜਬ/ਜਾ	'when'	ਜਿਥੈ/ਜਹ	'where'	ਜਿਉ/ਜਿਵੈ	'as'
ਕਬ	'when?'	ਕਿਥੈ/ਕਹ	'where?'	ਕਿਉ/ਕਿਵੈ	'how?'

A few sets also have members beginning with [o-], identical in meaning to words beginning with [t-]:

ਓਥੈ = ਤਿਥੈ 'there'

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Emphatic forms of the interrogatives beginning with [k-] have an indefinite sense (cf. 162):

ਕਬ		'when?'
ਕਬਹੀ = ਕਬਹੂ		'sometime, ever'

Vocabulary

Masculine nouns

ਜਗੁ	world
ਅਖਰੁ	letter
ਲੇਖੁ	writing
ਘਟੁ	heart
ਤੁਰੀ	horse
ਮੀਤੁ	friend
ਬਾਪੁ	father
ਸਰੀਕੁ	rival
ਰੰਗੁ	colour; ecstasy
ਵਾਤੁ	mouth
ਰੋਗੀ	sick person
ਪੁਰਖੁ	person, man
ਓਤਾਕੁ	dwelling-place
ਵਾਦੁ	talk; argument

Feminine nouns

ਜੰਜੀਰੀ	chain
ਮਾਈ	mother
ਦੀਖਿਆ	teaching
ਬਿਧਿ	manner, way
ਰੀਤਿ	custom

Adjectives

ਇਸੀਆਰ	many
ਉਜਲਾ	bright
ਬਲਿਹਾਰੀ	sacrificed
ਪਕਾ	proper, real
ਪਰਛੰਨਾ	hidden

Verbs

ਸਮ੍ਹਾਲਿ	control, look after
ਚੜ੍ਹਿ	mount
ਸਿਰਜਿ	create
ਨਚਿ = ਨਾਚਿ	dance
ਵਿਲਲਾਇ	wail
ਉਪਜਿ	be created
ਬਿਨਸਿ	be destroyed
ਰਹਿ	live, remain

Interjection

ਜੀਉ	sir!, oh!

Postposition

ਸੇਤੀ	with

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Exercise 16A

Put the following phrases into the sl. (pronouns with [t-] forms):-

ਇਹੁ ਜਗੁ; ਕਵਣੁ ਮੋਹੁ; ਇਕੁ ਰਾਹੁ; ਐਸੀ ਗਲ; ਓਹੁ ਮੰਗਤਾ

Put the following phrases into the sl. (pronouns with [n-] forms):-

ਸਾ ਦਾਤਿ; ਏਹਾ ਰੀਤਿ; ਉਹ ਮਾਈ; ਏਵਡੁ ਗੁਰੁ; ਇਕੁ ਭੈਣੁ

Put the following phrases into the pl.:-

ਤੇ ਪਾਪੀ; ਸਭ ਥਾਵ; ਏਹਿ ਅਖਰ; ਕਉਣ ਘਰ; ਓਇ ਗਲਾ

Exercise 16B

Translate the following verses into English:

1. ਸੋ ਦਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ।
2. ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ।
3. ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੁਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ।
4. ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ।
5. ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ।
6. ਇਕਨਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ।
7. ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ ਨ ਮਾਈ।
8. ਨਾਨਕ ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ ਸਚਾ ਨਾਉ।
9. ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣਿ ਜਾਹਿ।
10. ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ।
11. ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਸਾਲਾਹੀ ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਕੋਈ।
12. ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ।
13. ਨਾਨਕ ਤੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ।
14. ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਸਿਫਤਿ ਜਿਨਾ ਦੈ ਵਾਤਿ।
15. ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ ਤਿਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ।
16. ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ, ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ।
17. ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ, ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ।
18. ਇਕਤੁ ਰੂਪਿ ਫਿਰਹਿ ਪਰਛੰਨਾ ਕੋਇ ਨ ਕਿਸਹੀ ਜੇਹਾ।

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19. ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਈ ਸਚੁ ਘਰਿ ਜਿਸੁ ਉਤਾਹੁ।
20. ਜਾਲਹੁ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ।
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ।

Notes

9 [gura]: the subject of the sentence, i.e. '(false) gurus'.
16 [pakkā rogī] 'really sick person', sometimes understood as leper'.
18 [phirambhi]: 2s. The point of the line is the contrast between God's unchanging identity and the variety of His outward manifestations in creation.

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LESSON SEVENTEEN

170. Present passive

The passive stem of the verb is formed by adding [-ī-] to the active stem. The present passive, the only common passive form, is formed by adding the present tense endings to the passive stem. Note that there are no forms with [-v-] in the present passive:

	present (active)		present passive	
3s.	ਪਾਵੈ	'he finds'	ਪਾਈਐ	'he is found'
3p.	ਪਾਵਨਿ	'they find'	ਪਾਈਅਨਿ	'they are found'
	ਪਾਵਹਿ		ਪਾਈਅਹਿ	

Persons other than the 3s. and 3p. are rarely met with, though possible, e.g.:

1s.	ਕਾਂਢਾ	'I call'	ਕਾਂਢੀਆ	'I am called'

Much the commonest form the the present passive is the 3s., for whose typical ending [-īai] there are a number of variants. The commonest variant is [-ījai]:

ਧਰੈ	'he puts'	ਧਰੀਐ = ਧਰੀਜੈ	'he is put'

Irregular forms of the 3s. in [-ījai] are found for verbs with stems in [-e] and [-ai]. These are very common, and must be learnt:

ਦੇਵੈ	'he gives'	ਦੀਜੈ	'he is given'
ਲੈਵੈ	'he takes'	ਲੀਜੈ	'he is taken'
ਲਏ	'he takes'	ਲਈਜੈ	'he is taken'

The verb [kari] 'do' has both regular and irregular forms, all of which are common:

ਕਰੈ	'he does'	ਕਰੀਐ = ਕਰੀਜੈ ਕੀਜੈ = ਕੀਚੈ	'he is done'

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A less common variant of the 3s. present passive is the ending [-īale]:

ਕਥੈ	'he says'	ਕਥੀਅਲੇ	'he is said'

171. Functions of the present passive

The present passive is often used simply as a present tense with passive meaning:

ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ,	'the true are placed in the treasury,
ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰਵਾਰਿ।	the false are cast without'

There is, however, frequently no need for the present passive, since many SLS verbs have a naturally passive sense, i.e., the numerous intransitive verbs of the type already mentioned (061):

ਤਰੈ	'he is saved'	ਤਾਰੇ	'he saves'
ਵੀਸਰੈ	'he is forgotten'	ਵਿਸਾਰੇ	'he forgets'

The passive may also be expressed by compound verbs (212).

The 3s. present passive is frequently used with the specialized sense of a gerundive (113), i.e. with the sense of obligation or 'should be done', e.g.:

ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ।	'such a yoga should be practised'
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ।	'through the Guru's teaching the Name is to be meditated upon'

The gerundive sense of the 3s. present passive regularly applies when the passive is - apparently illogically - formed from an intransitive verb:

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ।	'how [is one to] endure without God?'

Note that the sense is impersonal in such instances of the present passive.

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172. Absolutive compounds with [rahi]

The verb [rahi] 'live, remain, endure' is used with the absolutive of other verbs to form compounds having the sense of 'remain in the state of doing', e.g.:

ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ। 'he remains engrossed in fear, he does not step outside [this]'

173. Initial [bhī]

The word [bhī] has been introduced as an emphatic enclitic (123), having the sense of 'even, also'. It is also used to introduce sentences or clauses, in which case it has the meaning 'even so, even then, although', e.g.:

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਮਿਠਾ ਖਾਜੈ,
ਭੀ ਫਿਰਿ ਕਉੜਾ ਖਾਇ। 'if one eats sweet [things] for a hundred years, even so one then eats bitter [things]'

This double use of [bhī] may be compared with that of [tāṁ], while the third common enclitic [hī] never stands first in a sentence:

initial		enclitic	
ਭੀ ...	'even so'	... ਭੀ ...	'also, even'
ਤਾਂ ...	'then'	... ਤਾਂ ...	'but, on the other hand'
	-	... ਹੀ ...	'just, only'

174. Repetition of words

The use of the absolutive when repeated to give a sense of continual action has already been introduced (050), e.g.:

ਨਚਿ ਨਚਿ ਹਸਹਿ। 'dancing and dancing they laugh'

Other forms of the verb are not normally repeated.

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Nouns, adjectives, and adverbs may also be repeated. Simple repetition of nouns and adverbs conveys the sense of universal distribution:

ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ।	'in each and every aeon He is the one and only giver'
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹਰੀ।	'[in all the places] where I look, there is God'

Repetition may also be used to give emphasis. In such cases the first member of the repeated pair usually has a lengthened vowel, i.e. [ā] for [a], [e] for [i], and [o] for [u] at the end of the word, e.g.:

ਨੀਤਾ ਨੀਤ	'for ever and ever'
ਮੁਹੇ ਮੁਹਿ	'right on the face'
ਸਚੋ ਸਚੁ	'total truth'

Other instances of repetition can usually be translated straightforwardly:

ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿਹੋ।	'wake up, wake up, o sleepers!'
ਹਰਿ ਹਰਿ ਕਹਹਿ।	'they say, "o God, o God!"'
ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ।	'he gets rid from inside of the feeling "I, I, me, me"'

Vocabulary

Masculine nouns		Feminine nouns	
ਖਜਾਨਾ	treasury	ਬਖਸੀਸ	bounty
ਜੁਗੁ	age, aeon	ਆਸ	hope
ਮਾਰਗੁ	way	ਚੋਟ	blow, wound
ਪੈਰੁ	foot	ਸੋਇ	report, reputation
ਫਲੁ	fruit, reward	ਕਾਰ	work, task
ਗਰਬੁ	pride	ਥੁਕ	spit
ਭਾਰੁ	load, burden		
ਸੇਵਕੁ	servant		
ਜਨਮੁ	birth		
ਪ੍ਰੇਮੁ = ਪਿਆਰੁ	love		
ਕੂਤਾ	dog		
ਭਿਸਤੁ	paradise		

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Adjectives

ਤੈਵੇਹੋ = ਤੈਹਾ	of that kind
ਜੇਵੇਹਾ = ਜੇਹਾ	of such a kind
ਨੀਚੁ	low, lowly
ਚਲਣਹਾਰੁ	transitory
ਪੁਰਾਣਾ	old, worn-out
ਉਤਮੁ	lofty, exalted
ਦਇਆਲੁ	merciful

Verbs

ਖਾਇ	eat, suffer
ਖਾਜਿ	be eaten
ਨਚਿ	dance
ਹਸਿ	laugh
ਬੰਧਿ = ਬਾਂਧਿ	tie, form
ਸਟਿ = ਸੁਟਿ	throw, cast
ਪਾਇ	(also =) put on, wear
ਕਾਢਿ	call

Verbs contd.

ਮੰਨਿ	believe, accept, honour
ਲਹਿ	find, get
ਦਝਿ	be burnt
ਦਬਿ	bury
ਸਦਿ	call
ਛੁਟਿ	be saved, escape
ਉਚਰਿ	pronounce

Adverb

ਏਵ = ਇਉ	thus, so

Postposition

ਭੀਤਰਿ	inside

Conjunction

ਮਤੁ	lest

Exercise 17A

Change the following words from the present (active) to the present passive:

ਬੰਧੈ; ਕਹਹਿ; ਰਖਨਿ; ਕਹਾ; ਚਲਾਵੈ; ਕਰਾਏ; ਗਵਾਵਹਿ;
ਕਰੈ; ਦੇਨਿ; ਲਏ

Exercise 17B

Translate the following verses into English:

1. ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ।
2. ਫਲੁ ਤੈਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ।
3. ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਤੈਨੇ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ।
4. ਮੈ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ ਆਧਾਰੁ।
5. ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ।
6. ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੋ ਦੀਸੈ ਚਲਣਹਾਰੁ।
7. ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ।
8. ਆਸਾ ਬੰਧਿ ਚਲਾਈਐ ਮੂਰੇ ਮੁਹਿ ਚੋਟਾ ਖਾਇ।

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9. ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ।
10. ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ।
11. ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ, ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ।
12. ਤੂੰ ਊਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ।
13. ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ।
14. ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ ਗਵਾਈਐ।
15. ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ।
16. ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ, ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ ਲਹੈ।
17. ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ।
18. ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ।
19. ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ।
20. ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ।
ਨਾਨਕ ਏਵ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ।

Notes

8 [āsāṁ bandhi]: a common compound, as is [coṭāṁ khāi].

14 [dūjā] 'other' is frequently used to indicate the world as what is other than God. [laggi]: 'cleaving to, being attached to'.

15 [daragaha]: the sl. of this word generally ends in [-a], not in [-i].

20 As is usually the case with extended relative clauses, it is easier to begin the translation at the end.

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LESSON EIGHTEEN

180. Absolutive, infinitive, and gerundive

The verbal system is made up on the one hand of the inflected tenses - present, imperative, and future -, on the other of forms which are either indeclinable or declined as nouns or adjectives. This latter category of verbal forms comprises the absolutive, the infinitive, and the gerundive, as well as the participles (past and present) which will be introduced in the following lessons.

The absolutive (041) is normally formed by adding [-i] to the verbal stem, exceptionally by adding the lengthened [-ī] to the stem (104):

ਕਰਿ = ਕਰੀ	'having done'	ਜਾਇ = ਜਾਈ	'having gone'

Verbs whose stems end in the vowels [-ī], [-e], or [-ai] do not usually add [-i] (or [-ī]) to mark the absolutive:

ਪੀ	'having drunk'	ਦੇ	'having given'
ਲੈ	'having taken'		

The absolutive may be extended with the particle [kai] (104):

ਕਰਿ ਕੈ	'having done'	ਪੀ ਕੈ	'having drunk'

The absolutive is frequently used with other verbs to form absolutive compounds (050, 132, 172).

The infinitive (070, 094, 153) is a verbal noun. Consonant-stems take the ending [-aṇu], vowel-stems the endings [-vaṇu] or [-ṇu]. The infinitive is declined like a noun of declension I:

d. ਕਰਣੁ	'to do, doing'	ਜਾਵਣੁ = ਜਾਣੁ	'to go, going'
o. ਕਰਣ = ਕਰਣੈ		ਜਾਵਣ = ਜਾਵਣੈ = ਜਾਣ = ਜਾਣੈ	
l. ਕਰਣਿ		ਜਾਵਣਿ = ਜਾਣਿ	

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The oblique and locative of the infinitive are frequently used to form compound verbs (094, 153). The verbal agent (103) is formed by adding the suffix [-hāru] to the oblique:

ਕਰਣਹਾਰੁ = ਕਰਣੈਹਾਰੁ 'doer, creator'

The gerundive (0700 is a verbal adjective, formed like the infinitive, but ending in [-ṇā] instead of [-ṇu] (although there is some overlap between infinitives and gerundives). The gerundive usually has a passive sense:

ਕਰਣਾ 'to be done'

Sometimes, however, the gerundive has an active sense:

ਡਰਾਵਣਾ 'frightening'
ਮਾਣਸ ਖਾਣੇ 'man-eating, cruel'

181. Present tense

The present tense is the commonest form of the verb, and has a great variety of personal endings. There is a distinction between consonant-stems and vowel-stems in the formation of the present.

The following paradigm of the present tense of [kari] illustrates the range of possible forms in the present of consonant-stems. Besides the variants already taught (042, 052), the table also includes less commonly encountered endings (placed within brackets). The second column lists extended forms with [-e-], which are typically used only in rhymes:

1s.	[-ām]	ਕਰਾ		
	[-īm]	ਕਰੀ		
	[-aṁ]	ਕਰਉ	([-eṁ]	ਕਰੇਉ)
2s.	[-aṁhi]	ਕਰਹਿ	([-eṁhi]	ਕਰੇਹਿ)
	([-aiṁ]	ਕਰੈ)		
	([-eṁ]	ਕਰੇ)		

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3s.	[-ai]	ਕਰੈ	([-ei]	ਕਰੇਇ)
	[-e]	ਕਰੇ		
	[-aī]	ਕਰਈ		
	([-ae]	ਕਰਏ)		
	([-asi]	ਕਰਸਿ)		
1p.	[-aṁha]	ਕਰਹ	([-ehāṁ]	ਕਰੇਹਾ)
2p.	[-ahu]	ਕਰਹੁ	([-ehu]	ਕਰੇਹੁ)
3p.	[-anhi]	ਕਰਨਿ	([-enhi]	ਕਰੇਨਿ)
	[-anhī]	ਕਰਨੀ		
	[-aṁhi]	ਕਰਹਿ	([-eṁhi]	ਕਰੇਹਿ)
	[-aṁhī]	ਕਰਹੀ		

Vowel-stems may form their present tense either with [-v-], in which case the conjugation is the same as that of consonant-stems (051), or without [-v-], in which case the personal endings are often contracted (060). Besides these standard long and short formations of the present, vowel-stems may also have endings with [-i-] in the 2p. and 3p. These [-i-] forms, not previously taught, are entered in the middle column of the following paradigm, which uses the verb [pāi] to illustrate the range of possible forms in the present of vowel-stems:

	[v]-forms		[i]-forms	short forms	
1s.	[-vāṁ]	ਪਾਵਾਂ		[-īṁ]	ਪਾਈਂ
	[-vīṁ]	ਪਾਵੀਂ		[-uṁ]	ਪਾਉਂ
	[-vauṁ]	ਪਾਵਉਂ		[-ṁhi]	ਪਾਹਿ
2s.	[-vaṁhi]	ਪਾਵਹਿ		[-e]	ਪਾਏ
3s.	[-vai]	ਪਾਵੈ		[-i]	ਪਾਇ
	[-vaī]	ਪਾਵਈ		[-ī]	ਪਾਈ
	([-vasi]	ਪਾਵਸਿ)			

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	[v]-forms	[i]-forms	short forms
1p.	[-vaṁha] ਪਾਵਹ		[-ṁha] ਪਾਹ
2p.	[-vahu] ਪਾਵਹੁ	[-ihu] ਪਾਇਹੁ	[-hu] ਪਾਹੁ
3p.	[-vanhi] ਪਾਵਨਿ	[-inhi] ਪਾਇਨਿ	[-nhi] ਪਾਨਿ
	[-vanhī] ਪਾਵਨੀ	[-inhī] ਪਾਇਨੀ	[-nhī] ਪਾਨੀ
	[-vaṁhi] ਪਾਵਹਿ		[-ṁhi] ਪਾਹਿ
	[-vaṁhī] ਪਾਵਹੀ		[-ṁhī] ਪਾਹੀ

The verbs [pai] and [lai] have some irregular forms in the present tense (151).

The present passive is normally confined to the 3s. and 3p. The most usual forms (170) are:

3s.	[-īai] ਕਹੀਐ	ਪਾਈਐ
3p.	[-īanhi] ਕਹੀਅਨਿ	ਪਾਈਅਨਿ
	[-īaṁhi] ਕਹੀਅਹਿ	ਪਾਈਅਹਿ

The endings of the present passive are added directly to vowel-stems as well as to consonant-stems.

182. Future tense and imperative

The future tense (130) is most frequently formed by adding endings beginning with [-s-] to the stem. Except in the 3s. these endings are identical with usual present tense endings. The paradigm is given in 130.

Consonant-stems may have extended S-futures with [-e-], while vowel-stems may have extended forms with [-i] before the personal endings, e.g.:

3s.	[-sī]	ਕਰਸੀ	=	[-esī]	ਕਰੇਸੀ
	[-sī]	ਪਾਸੀ	=	[-isī]	ਪਾਇਸੀ
	([-vasī]	ਪਾਵਸੀ)			

Note that [-v-] is not very often used to form the future of vowel-stems. The paradigms of the G-futures are given in 130.

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The imperative, normally confined to the 2s. and 2p. (although 3s. and 3p. forms occur occasionally), has been dealt with already (112).

Vocabulary

Masculine nouns

ਮਾਣਸੁ	man
ਕੂੜਿਆਰੁ	liar, wicked person
ਦੁਆਰਾ	door, gate
ਚੇਲਾ	disciple
ਪ੍ਰਿਉ	beloved
ਦੀਬਾਣੁ	court
ਦੇਸੁ	land, country
ਮਹਲੁ	place, abode
ਜਪੁ	prayer
ਤਪੁ	austerity
ਵਾਸੁ	dwelling-place
ਭਵਜਲੁ	ocean of existence
ਉਪਦੇਸੁ	teaching

Feminine nouns

ਲਿਵ	deep devotion
ਦੋਸਤੀ	friendship

Adjectives

ਡਰਾਵਣਾ	frightening
ਹਛਾ	clean
ਨਿਰੰਕਾਰੁ	formless

Verbs

ਧੋਇ	wash
ਮਨਾਇ	make believe
ਵਾਇ	play (instrument)
ਚਾਲਿ = ਚਲਿ	go, depart
ਲੰਘਿ	pass over, cross
ਪਰਖਿ	test, assay
ਕਥਿ	tell, describe
ਤਰਿ	cross
ਲਾਇ	apply

Adverbs

ਇਨ ਬਿਧਿ	in this way
ਬਾਹੁੜਿ	again, back

Exercise 18A

Translate the following verbal forms and define them grammatically:

ਆਵਹ; ਜਾਇਸੀ; ਤਰਈ; ਤੁਟਨੁ; ਸਦਿਹੁ; ਭੂਲੁ; ਸੁਣਿ; ਸੁਣਿਹਿ; ਲਾਇਨੀ; ਰਹਉਗੀ

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Exercise 18B

Translate the following verses into English:

1. ਤਾ ਮਿਲਿਐ ਜਾ ਲਏ ਮਿਲਾਇ।
2. ਬਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ।
3. ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ।
4. ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ।
5. ਵਾਇਨਿ ਚੇਲੇ ਨਚਹਿ ਗੁਰ।
6. ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਸੀ ਕਿਸ ਕਉ ਮੀਤੁ ਕਰੇਉ।
7. ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ।
8. ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ।
9. ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ।
10. ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ।
11. ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ।
12. ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਜੇ ਕਰੀ ਮੇਲੇ ਮੇਲਣਹਾਰੁ।
13. ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ।
14. ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ ਦੀਬਾਣਿ।
15. ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ ਕਾਰ ਕਮਾਈਐ।
16. ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੈ ਲਗਿ ਰਹਾਂ।
17. ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ।
18. ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ, ਨਾ ਮੋਹੁ ਤੂਟੈ ਨਾ ਬਾਇ ਪਾਹਿ।
19. ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੋ।
20. ਕਿਸੁ ਪੂਛਉ ਕਿਸੁ ਲਾਹਉ ਪਾਇ, ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ।

Notes

3 The locative has the sense of 'at'.

9 Note the similarity in meaning of the gerundives and the imperative.

19 [saṁsāro]: a lengthened form (O11).

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LESSON NINETEEN

190. Past participle

The idea of past time or of action completed is expressed by one of the most frequently used parts of the verb, the past participle. There is no difference between consonant-stems and vowel-stems in the formation of the past participle (pp.), whose msd. is regularly formed by adding the ending [-iā] to the verbal stem:

ਚਲਿ	'depart'	pp.	ਚਲਿਆ	'departed'
ਆਇ	'come'		ਆਇਆ	'came'

The past participle is inflected like an adjective of declension AII. Oblique and locative forms, which have specialized uses, are dealt with separately below (230). The direct forms are:

msd.	ਚਲਿਆ	ਆਇਆ
mpd.	ਚਲੇ	ਆਏ
fsd.	ਚਲੀ	ਆਈ
fpd.	ਚਲੀਆ	ਆਈਆ

Adjectives ending in [-āiā], like [parāiā] 'belonging to another', decline exactly like [āiā] 'came', with the [-i-] of the msd. dropping out before [-ī] and [-e].

191. Irregular past participles

Vowel-stems ending in [-ī] add [-ā], not [-iā], for the msd.:

ਥੀ	'become'	pp.	ਥੀਆ	'became'
ਪੀ	'drink'		ਪੀਆ	'drunk'

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A few consonant-stems also usually have [-ā], not [-iā]:

ਡੁਬਿ = ਡੂਬਿ	'sink, drown'	pp.	ਡੁਬਾ = ਡੂਬਾ	'sank, drowned'
ਤੁਟਿ = ਤੂਟਿ	'break'		ਤੁਟਾ = ਤੂਟਾ	'broken'
ਲਗਿ = ਲਾਗਿ	'be attached'		ਲਗਾ = ਲਾਗਾ	'attached'

Other verbs may have msd. [-ā] exceptionally, e.g. to form rhymes.

Many verbs, including a high proportion of those most commonly used, have more substantial irregularities in the formation of their pp. The easiest way to learn these is by formal classification of the past participles, since the same verb may have several irregular forms, and the same pp. may be used for related stems. Participles with a vowel before the final [-ā] of the msd. are listed here, those with a consonant before [-ā] being dealt with in the next lesson (200).

1. pp. in [-īā]

ਕਰਿ	'do'	ਕੀਆ	'done'
ਦੇ	'give'	ਦੀਆ	'given'
ਲੈ	'take'	ਲੀਆ	'taken'

2. pp. in [-ūā]

ਹੋਇ	'be'	ਹੂਆ = ਹੋਇਆ	'been, become'
ਮਰਿ	'die'	ਮੂਆ = ਮੁਆ	'died'

3. pp. in [-aiā]

ਹੋਇ	'be'	ਭਇਆ = ਹੂਆ	'been, become'
ਜਾਇ	'go'	ਗਇਆ	'gone'
ਪੈ = ਪਵਿ	'fall'	ਪਇਆ	'fallen'
ਲੈ	'take'	ਲਇਆ	'taken'

The declension of these very common participles should be carefully noted:

msd.	ਗਇਆ	ਪਇਆ	ਭਇਆ	ਲਇਆ
mpd.	ਗਏ	ਪਏ	ਭਏ	ਲਏ
fsd.	ਗਈ	ਪਈ	ਭਈ	ਲਈ
fpd.	ਗਈਆ	ਪਈਆ	ਭਈਆ	ਲਈਆ

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192. Past tense (intransitive verbs)

The commonest function of the past participle is to express action in past time, i.e., the past participle is used as a past tense. The pp. inflects only for gender and number. The pp. of intransitive verbs agrees with subject, so the paradigm runs:

	masculine	feminine	
1s.	ਹਉ ਗਇਆ	ਹਉ ਗਈ	'I went'
2s.	ਤੂੰ ਗਇਆ	ਤੂੰ ਗਈ	'you went'
3s.	ਸੋ ਗਇਆ		'he, it went'
		ਸਾ ਗਈ	'she, it went'
1p.	ਹਮ ਗਏ	ਹਮ ਗਈਆ	'we went'
2p.	ਤੁਮ ਗਏ	ਤੁਮ ਗਈਆ	'you went'
3p.	ਸੇ ਗਏ	ਸੇ ਗਈਆ	'they went'

Like the SLS present (043), the past is a tense with a wide range of functions. The forms given could therefore equally well be translated, according to context, as 'I have come', 'I had come', 'I am come', etc.

The past tense of transitive verbs involves a special construction, which is explained in the next lesson (201).

193. Other functions of the past participle

The pp. is formally an adjective, and is sometimes used as such, just as in English, e.g.:

ਭਰਿ 'fill' pp. ਭਰਿਆ 'filled, full'

Hence:

ਨੀਰਿ ਭਰਿਆ 'filled with water, full of water'

The pp. may also be used as a noun, with the basic sense of 'what has been done', e.g.:

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ਕਹਿ = ਆਖਿ	'say'	pp. ਕਹਿਆ = ਆਖਿਆ	'said': 'what has been said; word, utterance'
ਲਿਖਿ	'write'	ਲਿਖਿਆ	'written': 'what has been written; fate, destiny'
ਪੜਿ	'recite, read'	ਪੜਿਆ	'read'; 'one who is read; learned man'

Adverbial functions of the pp. are explained below in Lesson 23.

Vocabulary

Masculine nouns

ਸਮੁੰਦੁ = ਸਾਗਰੁ	sea, ocean
ਨੀਰੁ	water
ਅਉਗਣੁ	defect, vice
ਲਾਹਾ	profit
ਢਾਢੀ	minstrel
ਖਤਾ	error
ਚਰਨੁ = ਚਰਣੁ	foot
ਲੰਞੁ	bridegroom
ਮੇਲਾ	union

Feminine nouns

ਤ੍ਰਿਸਨਾ	thirst
ਸੋਝੀ	awareness
ਸਹੀ = ਸਖੀ	girl-friend
ਠਾਢਿ	coolness, ease

Adjectives

ਪਰਾਇਆ	another's
ਅਮਰੁ	immortal, undying
ਉਦਾਸਾ	indifferent to the world

Verbs

ਡੁਬਿ = ਡੂਬਿ	drown, sink
ਭਰਿ	fill
ਜੰਮਿ	be born
ਜਾਨਿ = ਜਾਣਿ	know, consider
ਘਾਲਿ	practise, endure
ਰਾਵਿ	delight
ਭਾਗਿ	flee, run away
ਵਰਤਿ	pervade

Adverb

ਕਤ	where?

Postposition

ਕਾਰਣਿ	for the sake of

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Exercise 19A

Put the following phrases into the past tense:

ਸਾ ਮਰੈ; ਹਉ ਆਵਉ; ਤੂ ਵਸਹਿ; ਸੇ ਵਸਹਿ; ਇਹੁ ਨ ਚਲਸੀ; ਹਮ ਮਿਲਹ; ਸੋ ਪਵੈ; ਓਇ ਪਾਹਿ; ਇਹ ਨ ਜਾਵਈ; ਕਉਣੁ ਡੁਬੈਗਾ; ਕਿਛੁ ਨ ਹੋਈ; ਕਿਆ ਬੀਵੈ

Exercise 19B

Translate the following verses into English:

1. ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ।
2. ਏਤੁ ਮੋਹਿ ਡੂਬਾ ਸੰਸਾਰੋ।
3. ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ।
4. ਬੁਕਾ ਪਈਆ ਤਿਤੁ।
5. ਬੂਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ।
6. ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ।
7. ਲਾਹੇ ਕਾਰਣਿ ਆਇਆ ਜਗਿ।
8. ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ।
9. ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ।
10. ਗੁਰਮੁਖਿ ਲੰਘੇ ਸੇ ਪਾਰਿ ਪਏ।
11. ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ਢਾਢੀ ਵਸਿਆ।
12. ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ।
13. ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ।
14. ਸਭੁ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ।
15. ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਘਾਲੈ।
16. ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ।
17. ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ।
18. ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ।
19. ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ।
20. ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ।
21. ਜਹ ਆਪੁ ਗਇਆ ਭਉ ਭਾਗਾ, ਗੁਰ ਚਰਣੀ ਸੇਵਕੁ ਲਾਗਾ।
22. ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ ਕਾ ਚਿਤੁ ਲਾਗਾ।

Notes

8 [kahiā] is used as a noun (193).

9 [guramatī]: sl. 'through the Guru's teaching'.

14 [karāiā]: a noun, 'what is caused to be done'.

15 [apunī kari jānai]: i.e. 'thinks of as his own'.

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LESSON TWENTY

200. More irregular past participles

Most irregular past participles have a consonant (retroflex or dental) before the final [-ā] of the msd. Those listed below include all commonly encountered irregular past participles other than those already introduced (191): since their form is historically determined, it is usually unpredictable, and each pp. must be learnt individually.

Some verbs have more than one irregular pp., in which case cross-references are given to earlier classes. Many of the verbs given may also (more or less frequently) have regular past participles, formed by adding [-iā] to the stem: since these are immediately recognizable, they are not included in the following lists, where the irregular participles are classified according to the nature of the consonant before the final [-ā].

1. pp. in [-ṭhā]

ਕੁਸਿ	'slaughter'	pp.	ਕੁਠਾ	'slaughtered'
ਢਹਿ	'fall'		ਢਠਾ	'fallen'
ਤੁਸਿ	'be satisfied'		ਤੁਠਾ	'satisfied'
ਦੇਖਿ = ਵੇਖਿ	'see'		ਡਿਠਾ = ਡੀਠਾ	'seen'
ਬਹਿ = ਬੈਸਿ	'sit'		ਬੈਠਾ	'sat'
ਵਸਿ	'rain'		ਵੁਠਾ	'rained'

2. pp. in [-ṇā]

ਸਮਾਇ	'be contained'	pp.	ਸਮਾਣਾ	'contained'
ਕਮਾਇ	'practise'		ਕਮਾਣਾ	'practised'
ਭਾਇ	'please'		ਭਾਣਾ	'pleased'

Only stems in [-ā-] have pp. [-āṇā], which must be distinguished from the gerundive in [-āvaṇā]. Other verbs with stems in [-ā-] may occasionally have pp. [-āṇā], especially in rhyme, while those listed also have regular pp. [-āiā], as well as variant irregular forms in [-ānā] (class 7 below).

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3. pp. in [-ṛhā]

ਵਹਿ	'flow'	pp.	ਵੁੜਾ	'flowed'

4. pp. in [-tā]

This is the most frequently encountered class, including:

ਸਵਿ = ਸੋਇ	'sleep'	pp.	ਸੁਤਾ = ਸੂਤਾ	'slept, asleep'
ਕਰਿ	'do, make'		ਕੀਤਾ = ਕੀਆ	'done, made'
ਜਾਣਿ = ਜਾਨਿ	'know'		ਜਾਤਾ	'known'
ਦੇ	'give'		ਦਿਤਾ = ਦੀਆ	'given'
ਧੋਇ	'wash'		ਧੋਤਾ	'washed'
ਨ੍ਹਾਇ	'bathe'		ਨ੍ਹਾਤਾ	'bathed'
ਪਛਾਣਿ	'recognize'		ਪਛਾਤਾ	'recognized'
ਪੀ	'drink'		ਪੀਤਾ = ਪੀਆ	'drunk'
ਰੰਗਿ	'dye, steep'		ਰਤਾ = ਰਾਤਾ	'dyed, steeped'

5. pp. in [-thā]

ਖੁਸਿ	'pluck'	pp.	ਖੁਥਾ	'plucked'
ਫਸਿ = ਫਾਸਿ	'be caught'		ਫਾਥਾ	'caught'
ਲਹਿ	'descend'		ਲਥਾ	'descended'

6. pp. in [-dhā]

ਖਾਇ	'eat'	pp.	ਖਾਧਾ	'eaten'
ਪੈਨ੍ਹਿ	'clothe'		ਪੈਧਾ	'clothed'
ਬੰਨ੍ਹਿ = ਬੰਧਿ	'bind'		ਬਧਾ = ਬਾਧਾ	'bound'
ਲਹਿ	'obtain'		ਲਧਾ	'obtained'

7. pp. in [-nā]

ਉਪਜਿ	'be created'	pp.	ਉਪੰਨਾ	'created'
ਭਿਜਿ	'be wet'		ਭਿੰਨਾ = ਭੀਨਾ	'wet'
ਰੋਇ	'weep'		ਰੁੰਨਾ	'wept'

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Verbs with stems in [-ā-] may also have pp. [-āna], especially in rhyme, e.g.:

ਸਮਾਇ	'be contained'	ਸਮਾਨਾ = ਸਮਾਣਾ	'contained'
ਭਾਇ	'please'	ਭਾਨਾ = ਭਾਣਾ	'pleased'
ਭੁਲਾਇ	'lead astray'	ਭੁਲਾਨਾ = ਭੁਲਾਣਾ	'led astray'

There is a third irregular pp. in [-nhā] for:

ਕਰਿ	'do, make'	ਕੀਨ੍ਹਾ = ਕੀਆ = ਕੀਤਾ	'done, made'

201. Past tense (ergative construction)

The past participle has a naturally passive sense in SLS as in English, and so there is no special passive form for the past, as there is for the present. This passive sense may be seen when the pp. is used as a noun or adjective:

ਅਵਗਣਿ ਬਧਾ ਮਾਰੀਐ।	'[he who is]bbound in sin is killed'
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ।	'bound by knowledge the self endures'
ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ।	'then he will go to the court clothed [with honour]'
ਮੇਰੇ ਸਾਹਿਬ ਹਉ ਕੀਤਾ ਤੇਰਾ।	'O my Lord, I am made by You [Your creature]'

This passive sense of the pp. is reflected in the special construction - usually termed the 'ergative construction' - of transitive verbs in the past. In this construction the logical subject of the sentence appears not in the usual direct case, but in the locative (instrumental) case. The contrast with intransitive verbs and with transitive verbs in tenses other than the past may be illustrated thus:

Present (intransitive)		Past (intransitive)	
ਗੁਰੁ ਆਵੈ	'the Guru comes'	ਗੁਰੁ ਆਇਆ	'the Guru came'
Present (transitive)		**Past (transitive) - ergative**	
ਗੁਰੁ ਦੇਵੈ	'the Guru gives'	ਗੁਰਿ ਦਿਤਾ	'the Guru gave'

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A literal translation of the last sentence would be 'by the Guru it was given', but this is the only way of saying 'the Guru gave' in SLS.

It follows from the passive nature of the ergative construction that the pp. agrees not with the logical subject in the locative case, but with the logical object in the direct case, e.g.:

fs.:	ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ।	'the blind fool lost his honour (honour was lost by the blind fool)'
mp.:	ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ।	'those whom the Guru has preserved are saved (preserved by the Guru, they are saved)'
fp.:	ਬਾਦਿ ਕਾਰਾ ਸਭਿ ਛੋਡੀਆ।	'[he] has forsaken all vain actions (all vain actions have been forsaken)'

Singular pronouns, when the logical subject of the ergative construction, appear in the agentive forms with [n] of the sl. (161-163):

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ।	'he who has served [God], has found honour (by whom [He] is served, by him honour has been found)'
ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ।	'no one has found the limit (the limit has not been found by anyone)'
ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ।	'this maya has bewitched the world (the world has been bewitched by this maya)'

Personal pronouns, which have no special locative case (160), appear in the oblique when logical subjects of the ergative construction:

ਤੁਧੁ ਜਗਤੁ ਉਪਾਇਆ।	'You created the world (the world was created by You)'

Other pronouns and nouns may exceptionally appear in the oblique instead of the locative, without the meaning being affected:

ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈ।	'the True Guru gave understanding (understanding was made to be understood by the True Guru)'

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202. Transitive and intransitive verbs

The distinction between transitive and intransitive verbs is almost exactly the same in SLS as it is in English, i.e. transitive verbs are those which may have a direct object, intransitives those which may not.

Note that [mili], often translated as 'meet', basically means 'come to', and is thus intransitive:

ਰਸਿ ਪ੍ਰੇਮਿ ਮਿਲੀ।	'she met [Him] with delight and with love'

Conversely, [jīti], often translated as 'win', basically means 'defeat', and so takes the ergative construction in the past:

ਜਰਿ ਜੀਤਿਆ।	'old age has won (it has been defeated by old age)'

Similarly, [hāri] 'lose' also takes the ergative construction in the past:

ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ।	'old age has come, youth has lost (it has been lost by youth)'

203. The verb 'to be'

The verb 'to be' is often omitted in simple sentences in SLS (023). Besides the verbs [hoi] and [thī] 'be, become', there is a full set of forms for the present tense besides the 3s. [hai] 'is':

1s.	ਹਾਂ	'I am'	1p.	ਹਾਂ	'we are'
2s.	ਹਹਿ = ਹੈ	'you are'	2p.	ਹਹੁ	'you are'
3s.	ਹੈ	'he is'	3p.	ਹਹਿ = ਹੈ = ਹੀਨਿ	'they are'

Forms other than the 3s. are not very frequently encountered.

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Vocabulary

Masculine nouns

ਅੰਤੁ	end, limit
ਜੋਬਨੁ	youth
ਸੂਰੁ	hero
ਕਾਮੁ	lust, desire
ਕ੍ਰੋਧੁ	anger
ਕਰਮੁ	1) deed, action
ਕਰਮੁ	2) favour, grace
ਮਨਮੁਖੁ	one guided by self
ਧੰਧਾ	task, wwork
ਕੁਰਬਾਣੁ	sacrifice, offering
ਭਾਉ	love, passion

Feminine nouns

ਜਰੁ	old age
ਬੂਝ	understanding
ਬੁਰਿਆਈ	evil
ਚਾਕਰੀ	service
ਮਮਤਾ	egoism, self-hood

Adjectives

ਬਾਦਿ	vain, idle
ਤ੍ਰਿਪਤੁ	sated
ਸੰਤੋਖੀ	content

Verbs

ਉਬਰਿ	be saved
ਛੋਡਿ	leave, forsake
ਮੋਹਿ	bewitch, beguile
ਜੀਤਿ	defeat, win
ਹਾਰਿ	lose
ਕਢਿ	expel, drive out
ਤਜਿ	forsake, leave
ਉਪਾਇ	create
ਨ੍ਹਾਇ	bathe
ਚੁਕਾਇ	get rid of

Compound verbs

ਬਲਿਹਾਰੈ ਜਾਇ	be sacrificed
ਧੰਧੈ ਲਾਇ	set to work

Adverb

ਅਨਦਿਨੁ	daily

Exercise 20A

Put the following phrases into the past tense, using the ergative construction, remembering that the verb will agree with a direct object in gender and number:

ਗੁਰੁ ਦਾਨੁ ਦੇਵੈ; ਭਗਤੁ ਸੇਵ ਕਰੇ; ਭਗਤ ਸੇਵ ਕਰਹਿ; ਹਉ ਮਾਨੁ ਪਾਵਉ; ਸੋ ਜੀਤ ਉਪਾਵੈ; ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ; ਤੂ ਬੁਰਿਆਈ ਚੁਕਾਵਹਿ; ਸੇ ਪਤਿ ਗਵਾਇਨਿ; ਚੇਲੇ ਵਾਜੇ ਵਾਇਨਿ; ਜੋ ਲਾਹਾ ਲਹੈ; ਖਸਮੁ ਸੇਵਕ ਰਾਖੇਗਾ; ਨਾਨਕੁ ਬਾਣੀ ਕਹੈ; ਦਾਤਾਰੁ ਕਿਰਪਾ ਕਰੇ

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Exercise 20B

Translate the following verses into English:

1. ਸੂਰ ਹੈਂ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਨੀ ਮਾਰਿਆ।
2. ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ।
3. ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ।
4. ਹਉ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਸਚੀ ਬੂਝ ਬੁਝਾਈ।
5. ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ ਸੇਵਸਾ।
6. ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ।
7. ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ।
8. ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੋ।
9. ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਇਆ।
10. ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ।
11. ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ।
12. ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ।
13. ਜੀਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ।
14. ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈਂ ਜਿਨੀ ਸਚੋ ਸਚੁ ਧਿਆਇਆ।
15. ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ।
16. ਸੋ ਵਸਤੂ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨ ਸਿਉ ਲਾਇਆ ਚਿਤੁ ਜੀਉ।
17. ਕੀਤਾ ਹੋਵੈ ਕਰੇ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ।
18. ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ।
19. ਨਾਨਕ ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਉ ਤਿਨਾ ਵਿਟਹੁ ਕੁਰਬਾਣੁ।
20. ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ।
21. ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ, ਤਿਨੀ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ।

Notes

1 [sūra haiṁ]: 'they are heroes'.
3 [kīā] 'created'.
4 [dittī bujhāī]: an absolutive compound (132).
14 [saṁtokhīīṁ]: pl., the subject of [kītī].
16 [jīu]: the vocative 'sir!', used frequently to round off verses.
17 [kītā] 'creature'. Compare Exercise 19B, 14.
21 [dūjā] has its usual sense of what is other than God.

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LESSON TWENTY ONE

210. Variant forms of the past participle

Like adjectives in [-ā], the pp. may have its msd. in [-o] instead of [-ā], e.g.:

ਪਾਇਓ	=	ਪਾਇਆ	'found'
ਗਇਓ	=	ਗਇਆ	'gone'
ਦਿਤੋ	=	ਦਿਤਾ	'given'

There is also some overlap in form between the 3s. present passive (170) and the pp., which always has a passive sense (201). That is to say, indeclinable forms of the past participle in [-īai], sometimes [-īale], both formally identical with the 3s. present passive, are sometimes met with. Examples of this use of the [-īai] and [-īale] terminations to mark the past are:

ਤੂੰ ਜਾਣਹि ਜिਨि ਉਪਾਈਐ।	'You know, who created (the world)'
ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ।	'in one city five thieves have settled'

211. Perfect with auxiliary

Frequent examples of the use of the SLS past participle alone to cover the English perfect tense 'have done' as well as the simple past tense 'did' (192) have been given in the last two lessons.

This use of the pp. as perfect is sometimes made explicit by the use of forms of the verb 'to be' with the participle, e.g.:

ਆਇਆ ਹੈ ਉਠि ਚਲਣਾ।	'[once] one <u>has</u> come, one has to arise and depart'

As in other instances, the presence or absence of the verb 'to be' does not seriously affect the meaning.

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212. Past participle and infinitive with [jāi]

The past participle is quite frequently used with the verb [jāi] 'go' to convey both the sense of a passive and one of possibility. Such compounds are normally used in the negative, with the sense of 'cannot be done'. Both the participle and [jāi] naturally inflect to agree with the subject, e.g.:

ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ। 'His command may not be spoken of'
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨ ਜਾਹਿ। 'things concerning Him cannot be uttered'

The sense of impossibility is usually present inssuch compounds, even where the negative is not formally expressed. The negative may be omitted in questions, e.g.:

ਕਿਆ ਉਪਮਾ ਤੇਰੀ ਆਖੀ ਜਾਇ। 'What praise of You can be uttered?'

A similar sense is conveyed by compounds of the infinitive (in the sd. in [-ṇu] or [-nu]), or of the gerundive (agreeing with the subject) with [jāi], e.g.:

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ। 'the price cannot be spoken of'
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ। 'His forms cannot be described'

The negative of the present passive overlaps in function with these compounds:

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ। 'without the True Guru the Name is not found (is not to be found, cannot be found)'

213. Absolutive compounds with [rahi]

The use of the absolutive to form compounds with [rahi] 'remain' has already been noted (172). When [rahi] is used in the past, the sense of such compounds is that of 'has remained in a state of doing/being', 'be in a permanent state of doing/being', etc., e.g.:

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ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ। 'He, the true Lord, pervades [the universe] (i.e. has pervaded and has remained doing so)'

214. Past participle with pronominal suffixes

Suffixes indicating a pronominal subject are sometimes added to the pp., when it is used as a past tense. These suffixes are equivalent in meaning to a pronoun in the locative (agentive), sometimes to one in the direct case.

The commonest suffix is [-nu], equivalent to the independent pronoun [tini]. This is added to the pp. of transitive verbs, the form of the pp. being determined by the logical object:

ms. pp.	[-ionu]	ਰਖਿਓਨੁ	=	ਤਿਨਿ ਰਖਿਆ
mp. pp.	[-ianu]	ਰਖਿਆਨੁ	=	ਤਿਨਿ ਰਖੇ
f. pp.	[-īanu]	ਰਖੀਆਨੁ	=	ਤਿਨਿ ਰਖੀ (ਰਖੀਆ)

Compare these examples of suffixed past participles:

ਜੀਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਆਨੁ। 'having created creatures, He put them in [the world]'

ਸਭ ਉਪਾਈਆਨੁ ਆਪਿ। 'He created all [creation] Himself'

The pp. with an independent pronoun is much more commonly used than such suffixed forms.

Other pronominal suffixes are occasionally encountered, notably for the 1s. A 1s. suffix [-imu] or [-umai] is sometimes seen with transitive verbs:

ਢੂੰਢੋਲਿਮੁ 'I (have) searched'

ਡਿਠੁਮੈ 'I (have) seen'

There is also a 1s. suffix used with the past participle of intransitive verbs, ending in [-asu] or [-āsi], e.g.:

ਹਉ ਆਵਣਿ ਜਾਣਿ ਮੁਇਆਸਿ। 'I have died in coming and going'

Here the verb is equivalent to the simple feminine pp. [muī].

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215. Extensions with [-aṛ-]

The stem of nouns may be extended with the diminutive suffix [-aṛ-], which conveys the sense of the English 'poor little...', etc., e.g.:

ਜੀਉ	'heart'	ਜੀਅੜਾ	'poor little heart'
ਹਟੀ	'shop'	ਹਟੜੀ	'wretched little shop'
ਨੀਦ	'sleep'	ਨੀਦੜੀ	'dear sweet sleep'

A similar sense is involved when the suffix is added to some adjectives. Note that [-ṇ-] regularly becomes [-n-] before the suffix [-aṛ-]:

ਇਆਣਾ	'simple'	ਇਆਨੜਾ	'simple'
ਨਿਮਾਣਾ	'poor, humble'	ਨਿਮਾਨੜਾ	'poor, humble'

The suffix can also be added to adjectives and past participles which have no such affective meaning by themselves. In such cases the suffix can hardly be translated into English, although its use may impart a lyrical quality to the verse besides simply supplying an extra syllable to the metre, e.g.:

ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ।	'they have as many chains on their necks as they have vices'
ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੇਟੀਐ।	'the account which has been written may not be erased'

Vocabulary

Masculine nouns

ਜੰਜੀਰੁ	chain
ਰਿਜਕੁ	sustenance, daily bread
ਬੰਧਨੁ	tie, bond
ਫਾਹਾ	noose, snare
ਪਾਸਾ	dice
ਦੋਸੁ	blame
ਜਨੁ	person, man

Masculine nouns contd.

ਖੇਲੁ	game, sport
ਅਨਦੁ = ਅਨੰਦੁ	bliss, delight
ਦਰਸਨੁ	sight, vision
ਧੂਆ	smoke
ਧਵਲਹਰੁ	palace
ਸੈਸਾਰੀ	worldly person
ਚੋਰੁ	thief

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Feminine nouns

ਉਪਮਾ	praise
ਹਟੀ	shop
ਨੀਦ	sleep
ਨਗਰੀ	city
ਚਤੁਰਾਈ	cleverness, skill
ਸਾਰੀ	piece (in game)
ਬਿਖੁ	poison

Adjectives

ਪਵਿਤ੍ਰ	holy
ਮਸਤੁ	intoxicated
ਇਆਣਾ	simple
ਨਿਮਾਣਾ	humble
ਰਤਾ	dyed, steeped

Verbs

ਬਸਿ = ਵਸਿ	dwell, settle
ਰਵਿ	pervade
ਮੇਟਿ	efface, destroy
ਸੰਬਾਹਿ	supply
ਕਥਿ	say, tell
ਗ੍ਰਾਸਿ	devour
ਢਾਲਿ	pour, throw
ਫੇਰਿ	turn, direct
ਢਹਿ	fall
ਬੇਧਿ	pierce
ਵੀਆਹਿ	marry
ਢੰਢੋਲਿ = ਢੂਢਿ	search
ਖੁਆਇ	cause to be lost

Adverbs

ਕਾਇ	why?
ਭਰਪੂਰਿ	completely

Numeral

ਪੰਚ	five (sins, etc.)

Exercise 21A

Put the following phrases into the past tense, using the ergative construction where appropriate:

ਗੁਰੁ ਦਾਨੁ ਦੇਵੈਗਾ; ਤਿਸੁ ਦਾਨੁ ਮਿਲੈ; ਜਗੁ ਉਪਜੈ; ਕਰਤਾਰੁ ਜਗੁ ਉਪਾਏ; ਹਉ ਢਹਿ ਪਵਾ; ਹਉ ਤਿਸੁ ਦੀ ਉਪਮਾ ਕਰੀ; ਤੂੰ ਸੈਸਾਰੀ ਆਪਹੁ ਖੁਆਵਹਿ; ਸੈ ਸੋਹਾਗਣੀ ਹੋਵਨਿ; ਪਾਪੀ ਦੁਖਿ ਮਰਹਿ; ਭਗਤ ਸੁਖੁ ਲਹਹਿ; ਸਾ ਸੀਗਾਰੁ ਕਰਸੀ

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Exercise 21B

Translate the following verses into English:

1. ਓਨਾ ਰਿਜਕੁ ਨ ਪਾਇਓ।
2. ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ।
3. ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ।
4. ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ।
5. ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ।
6. ਗਿਆਨੁ ਧਿਆਨੁ ਸਭ ਦਾਤਿ ਕਥੀਅਲੇ।
7. ਜਿਨ੍ਹ ਪੀਆ ਸੇ ਤ੍ਰਿਪਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਹੇ।
8. ਮਾਰੇ ਪੰਚ ਅਪੁਨੈ ਵਸਿ ਕੀਏ, ਹਉਮੈ ਗ੍ਰਾਸਿ ਇਕਤੁ ਥਾਇ ਕੀਏ।
9. ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ, ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ।
10. ਮੈ ਤਨਿ ਅਵਗਣ ਏਤੜੇ ਖਸਮੁ ਨ ਫੇਰੇ ਚਿਤੁ।
11. ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ ਪਇਆਸਿ ਜੀਉ।
12. ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ।
13. ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ।
14. ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਆਪਿ ਨ ਲਇਆ ਜਾਇ।
15. ਰਾਮਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰਿ ਦੀਆ ਸਚੁ ਦਾਨੁ।
16. ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ।
17. ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣ ਆਇਆ।
18. ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ।
19. ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ।
20. ਵੰਞੋਲਿਮੁ ਵੂਞਿਮੁ ਡਿਠੁਮੈ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ।
21. ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੋ ਸਚੁ ਕਮਾਇਆ।
ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ।

Notes

3 [kīte] is used as a noun 'creature'.
7 [bhae haiṁ]: perfect with auxiliary (211).
8 [pañca]: commonly used as a shorthand reference to the five evil passions. The verbs are accordingly mp.
9 [laggā] 'began', as regularly with the locative infinitive (153).
14 [karami] 'through His grace', i.e. not by one's own efforts.
17 [vīāhaṇa]: oblique infinitive of purpose (094).
21. [melianu] 'He has united to Himself' (214).

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LESSON TWENTY-TWO

220. Present participle (T-forms)

Besides the past participle, SLS also has a present participle (pres. ptc.), which is similarly inflected as an adjective. It corresponds in meaning to the English 'doing, being', etc. The present participle is formed in two ways: like the two forms of the future tense (130-1); these are identical in meaning and function.

The T-forms of the present participle are marked by the ending [-tā], declined like an adjective of declension AII, or [-tu], declined like an adjective of declension AI.

1. consonant-stems + [-atā] or [-atu]

ਚਲਿ	'move'	pres.ptc.	ਚਲਤਾ = ਚਲਤੁ	'moving'
ਜੀਵਿ	'live'		ਜੀਵਤਾ = ਜੀਵਤੁ	'living'

2. vowel-stems + [-vatā] or [-vatu]; or + [-tā] or [-tu]

Stems in [-ā-] have forms with or without [-v-]:

ਜਾਇ	'go'	pres.ptc.	ਜਾਵਤਾ = ਜਾਵਤੁ	'going'
			= ਜਾਤਾ = ਜਾਤੁ	

Other vowel-stems usually have short forms only:

ਹੋਇ	'be'	ਹੋਤਾ	'being'
ਦੇ	'give'	ਦੇਤਾ	'giving'

The msd. of present participles in [-tā] quite often has the variant endings [-to] or [-tau]:

ਚਲਿ	'move'	ਚਲਤੋ = ਚਲਤਉ	'moving'
ਜਾਇ	'go'	ਜਾਤੋ = ਜਾਤਉ	'going'

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An infrequent variant, usually found only in rhyme, is [-antā] or [-antu]:

ਪੀ	'drink'	ਪੀਂਤੁ	'drinking'
ਭਵਿ	'wander'	ਭਵੀਤਾ	'wandering'

221. Present participle (D-forms)

The D-forms of the present participle are marked by the ending [-dā], declined like an adjective of declension AII.

1. consonant-stems + [-adā]

ਕਰਿ	'do'	pres.ptc.	ਕਰਦਾ	'doing'
ਜਾਣਿ	'know'		ਜਾਣਦਾ	'knowing'

Extended forms with [-ṁdā] are sometimes met with. These are to be compared with the extended variants (with [-e-]) of the present and future tenses (181-2):

ਕਰਿ	'do'	ਕਰੇਦਾ = ਕਰਦਾ	'doing'

A third variant, usually found only in rhyme, is [-andā]:

ਤਰਿ	'be saved'	ਤਰੰਦਾ	'being saved'

2. vowel-stems + [-ṁdā]

The ending [-dā] is usually added directly to the stem, whose vowel is nasalized:

ਜਾਇ	'go'	ਜਾਂਦਾ	'going'
ਦੇ	'give'	ਦੇਂਦਾ	'giving'

But transitive verbs with stems in [-ā-] usually have the extended ending [-iṁdā]:

ਕਮਾਇ	'practise'	ਕਮਾਇੰਦਾ	'practising'
ਪਾਇ	'get'	ਪਾਇੰਦਾ	'getting'

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All stems in [-ā-] may also have the ending [-ṁvadā]:

ਕਮਾਇ	'practise'	ਕਮਾਵਦਾ = ਕਮਾਇਦਾ	'practising'
ਭਾਇ	'please'	ਭਾਵਦਾ	'pleasing'

Two common stems in [-av-] have the ending [-aṁdā]:

ਪਵਿ	'fall'	ਪਉਦਾ	'falling'
ਭਵਿ	'wander'	ਭਉਦਾ	'wandering'

The msd. of present participles in [-dā] may have the variant ending [-do]:

ਜਾਇ	'go'	ਜਾਂਦੋ = ਜਾਂਦਾ	'going'

222. Present participle as present tense

Just as the past participle functions as the past tense, so too the present participle may be used as a present tense:

ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ। 'my Lord knows everything'

The present participle may be used with the verb 'to be' as a present tense. This does not affect the meaning, unlike the use of the verb 'to be' with the past participle to form a perfect tense (211):

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ। 'my heart burns all the time'

There is no difference in the construction of transitive and intransitive verbs, and the participle always agrees with the subject for gender and number when used as a present tense. Since there actually is an inflected present tense, the present participle is less commonly used to form a finite tense than is the past participle.

223. Other functions of the present participle

The present participle is formally an adjective, and is sometimes used as such:

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ਚਲਿ	'move'	ਚਲਤਉ	'moving': 'restless, fickle'
ਜਾਗਿ	'wake'	ਜਾਗਤੁ	'waking': 'awake'

The present participle is also quite commonly used as a noun, usually with the idea of 'doer':

ਮੰਗਿ	'beg'	ਮੰਗਤਾ	'begging': 'beggar'
ਲੈ	'take'	ਲੈਦਾ	'taking': 'taker'

Compare the following:

ਕਹਦੇ ਕਹਹਿ।	'talkers talk'
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ।	'the Giver gives, the takers get tired [of taking]'

The present participle of intransitive verbs is less often used as a noun, except in such specialized cases as:

ਹੋਇ	'be'	ਹੋਦਾ	'being': 'substance, existence'

Adverbial functions of the present participle are explained in the following lesson.

224. <u>Compounds of present participle with [rahi]</u>

The present participle is quite often used with the verb [rahi] 'remain' to form compounds with the sense of 'keep on doing', e.g.:

ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ।	'daily I keep praying'

<u>Vocabulary</u>

<u>Masculine nouns</u>		<u>Masculine nouns contd.</u>	
ਮੂੜਾ	fool	ਪੰਖੇਰੂ	bird
ਸਾਹੁ	breath	ਸਾਇਰੁ	poet
ਭਵਰੁ	bee	ਪਰਵਦਗਾਰੁ	God the Provider
ਫੂਲੁ	flower	ਘਰੁ ਬਾਰੁ	home
ਡਾਲੁ	branch	ਹੋਦਾ	being, substance
ਬਨੁ = ਵਨੁ	forest, jungle		

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Feminine nouns

ਗਤਿ	state
ਮਿਤਿ	measure
ਸੰਗਤਿ	company
ਪੰਖਿ	bird
ਕੀਰਤਿ	praise
ਬਸਤੁ = ਵਸਤੁ	thing
ਮਾਇਆ = ਮਾਈ	mother

Adjectives

ਚਲਤਉ	unsteady, fickle
ਜਾਗਤੁ	awake

Verbs

ਭਵਿ	wander, hover, revolve
ਜਾਗਿ	wake (intrans.)
ਥਕਿ	be tired
ਸੂਝਿ	become apparent
ਗਾਇ	sing
ਸੋਹਿ	shine, look beautiful
ਜਣਿ	give birth to, bear

Adverbs

ਬਾਰੋ ਬਾਰ	time and again
ਕਿਉਕਰਿ	how?
ਏਵ = ਇਉ	thus
ਐਥਾਉ	from here, hence

Interjection

ਧੰਨੁ	blessings on!

Exercise 22A

Replace the present tense forms in the following phrases by appropriate forms of the present participle:

ਧਨੁ ਜਾਵੈ; ਧਨ ਆਵੈ; ਸਹੁ ਵਸੈ; ਵਸਤੁ ਮਿਲੈ;
ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਾਵੈ; ਸੇ ਕੀਰਤਿ ਗਾਵਨਿ; ਪਾਪੀ
ਪਾਪ ਕਮਾਵਹਿ; ਹਉ ਐਥਾਉ ਜਾਵਾ; ਹਮ ਜਗਿ ਆਵਹ;
ਬੁਕਾ ਪਵਨਿ; ਬੁਕਾ ਪਾਹਿ; ਤੁਮ ਢੂਢਹੁ; ਸੈਸਾਰੀ
ਭਵਹਿ; ਸੇ ਤੁਧੁ ਭਾਵਨਿ

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Exercise 22B

Translate the following verses into English:

1. ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਦਾ।
2. ਮੈ ਭਗਤ ਤੁਧੁ ਭਾਵਦੇ।
3. ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ।
4. ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ।
5. ਨਾ ਹਉ ਕਰਤਾ ਨਾ ਮੈ ਕੀਆ।
6. ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ।
7. ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਕਹਦਾ ਕਿਉਕਰਿ ਮੂੜਾ ਪਾਵੈ।
8. ਜਾਗਤੁ ਜਾਗਿ ਰਹਾ ਤੁਧੁ ਭਾਵਾ।
9. ਤਿਨ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ।
10. ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਈ।
11. ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ।
12. ਭਵਰੁ ਭਵੰਤਾ ਫੂਲੀ ਡਾਲੀ।
13. ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ।
14. ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ।
15. ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ ਸਚੇ ਪਰਵਦਗਾਰਾ।
16. ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਢੂਢਤੀ ਬਸਤੁ ਰਹੀ ਘਰਿ ਬਾਰਿ।
17. ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਔਬਾਣੁ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ।
18. ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰਿ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ।
19. ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ।
20. ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੁਤਾ।
    ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ।
    ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ।

Notes

14 [runā]: an irregular pp. (200, 7).
15 [kahatu hai]: present with auxiliary (222).
17 The last part of the line is a question.
18 [janemdī]: 'who gave birth', a commonly extended present participle.
20 [kau] marks the direct objects of [kahai].

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LESSON TWENTY-THREE

230. Present participle as adverb

The present participle is frequently used adverbially, to describe an action going on at the same time as that expressed by the main verb of the sentence. When the subject of the sentence is a noun or pronoun in the direct case, the present participle agrees with it in gender and number, e.g.:

fs.: ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ ਫਿਰੀ। 'I have wandered seeking and searching'

mp.: ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ। 'if they are seen going to hell'

231. Adverbial present participle

In some types of sentence there is no subject in the direct case for the participle to agree with. The two main types are impersonal sentences, without a subject at all, and sentences whose main verb is a past participle of a transitive verb, where the ergative construction means that the logical subject will be in the locative (agentive) or oblique case.

In such sentences a fixed adverbial participle is used. This is formally a masculine oblique, and has the following endings:

1. T-participles

msd. [-tā] ਜੀਵਤਾ

msd. [-tu] ਜੀਵਤੁ

adverbial [-te] ਜੀਵਤੇ
[-tiāṁ] ਜੀਵਤਿਆ
[-ta] ਜੀਵਤ

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2. D-participles

msd. [-dā] ਜੀਵਦਾ

adverbial [-de] ਜੀਵਦੇ
[-diāṁ] ਜੀਵਦਿਆ

The five endings of the adverbial present participle are in free variation with one another.

The following examples show the use of adverbial participles in impersonal sentences:

ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ। 'while living one should die like this'
ਕਰਤੇ ਮੁਕਤੁ। 'by uttering [one is] saved'

Sentences with the ergative construction necessarily involve the adverbial form of the participle, whether or not the logical subject is expressed:

ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ। 'searching and searching, [they have] drunk the nectar'

This repetition of the present participle when used adverbially is quite a common usage. It gives a sense of continual action, like the repeated absolutive (050, 174).

The adverbial participle is also used in other sentences where the subject of the action described by the participle is not in the direct case, e.g.:

ਜਿਸੁ ਕਰਤ ਨ ਲਾਗੈ ਵਾਰ। 'for whom, in creating, no delay is involved'

The adverbial present participle may be followed by the emphatic [hī]. This lays stress on the immediacy of the action, e.g.:

ਜਨਮਤ ਹੀ ਦੁਖੁ ਲਾਗੈ। 'as soon as one is born (right on being born) pain afflicts one'

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232. Adverbial past participle

Unlike the present participle (230), the past participle is not normally used adverbially in agreement with the subject of a sentence in the direct case.

An adverbial participle may, however, be formed from the past participle, though it is much less commonly used than the adverbial present participle. The adverbial past participle has the following endings:

msd. [-iā] or [-ā] ਮੁਇਆ = ਮੂਆ adverbial [-e] ਮੁਏ = ਮੂਏ
[-iāṁ] ਮੁਇਆ

The commonest occurrence of the adverbial past participle is in the phrase:

ਮੁਇਆ ਜੀਵਦਿਆ 'dead or alive'

As in:

ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ,
ਜਾ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ। 'dead or alive, salvation occurs when water is put on the head'

The adverbial past participle is occasionally used in other impersonal sentences, to describe an action completed before that expressed by the main verb, e.g.

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ। 'washed (having washed it) the uncleanness is not removed'

By far the commonest use of the adverbial past participle is in phrases with [binu] = [viṇu] 'without, except by, unless', e.g.:

ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ। 'except by serving the Guru (unless one serves the Guru), there is nothing but loss'

ਵਿਣੁ ਪੁਛਿਆ ਹੀ ਲੈ ਜਾਇ। '[death] takes one away without even asking'

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233. Locative absolute

This restricted use (except in the types of phrase noted) of the adverbial past participle in [-e] or [-iāṁ] is explained by the existence of a special locative form of the past participle. This is formed as:

msd.	[-iā]	ਸੁਣਿਆ	loc. [-iai]	ਸੁਣਿਐ
	[-ā]	ਕੀਤਾ	[-ai]	ਕੀਤੈ

The locative pp. in [-iai] must be carefully distinguished from the 3s. present passive in [-īai]:

ਸੁਣਿਐ	'by hearing, on hearing'
ਸੁਣੀਐ	'it is heard'

The locative pp. is used in the very common locative absolute construction, which corresponds in meaning to such English phrases as 'having done, by having done, by doing, on doing', etc. The participle may be used alone, e.g.:

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ।	'by hearing [the Name], pain and sin are destroyed'
ਦਿਤੈ ਗੰਢੁ ਪਾਇ।	'through giving, the knot is formed'

More usually, however, a noun in the locative case is used with the pp. This noun (or pronoun) represents the subject of an intransitive verb, but the object of a transitive verb, e.g.:

intransitive:

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ।	'through the True Guru's meeting, [they] have found the truth'
ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਇ।	'once breath is gone, he repents'

transitive:

ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ।	'by taking the Name, sins depart'
ਜਿਸੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ।	'by serving whom, joy is found'

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Exceptionally, a short form in [-i], formally identical with the absolutive, is used with a noun in the locative in the locative absolute:

ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ। 'through the writing of the command, sorrows and joys are found'

Vocabulary

Masculine nouns

ਨਰਕੁ	hell
ਪਾਣੀ	water
ਨਾਸੁ	destruction
ਗੀਢੁ	knot, tie
ਪਰਾਛਤੁ	sin
ਪਾਖੰਡੁ	hypocrisy
ਸਾਜਨੁ = ਸਜਣੁ	friend, beloved
ਜਮਦੂਤੁ	messenger of death
ਵਣਜੁ	trade, business
ਭੇਖੀ	false yogi
ਛਾਦਨੁ	clothing
ਭੋਜਨੁ	food
ਕਿਰਤੁ	action, task

Feminine nouns

ਵਾਰ	time, delay
ਜੂਠਿ	pollution
ਘਾਟਿ	loss
ਗਣਤ	reckoning
ਲਾਜ	shame

Adjectives

ਮੁਕਤੁ	saved
ਹੈਰਾਨੁ	astonished
ਆਗਲ = ਅਗਲਾ	much, more

Verbs

ਖੋਜਿ	search
ਜਨਮਿ = ਜੰਮਿ	be born
ਪਛੁਤਾਇ	repent
ਹੇਰਿ	look for
ਭੇਟਿ	meet
ਵਾਰਿ	sacrifice
ਸਮ੍ਹਾਲਿ	remember
ਵਣਜਿ	trade, deal
ਭਾਗਿ	flee, run

Interjection

ਹੇ	oh!

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Exercise 23A

Give adverbial present and past participles, also locative past participles for the following verbs:

ਮਿਲਿ; ਦੇ; ਸੁਣਿ; ਕਰਿ; ਜਾਇ; ਪਵਿ

Exercise 23B

Translate the following verses into English:

1. ਬਿਨੁ ਮੂਏ ਕਿਉ ਪੂਰਾ ਹੋਇ।
2. ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ।
3. ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ।
4. ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ।
5. ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ।
6. ਪਾਖੰਡਿ ਕੀਨੈ ਮੁਕਤਿ ਨ ਹੋਇ।
7. ਸੁਣਿਐ ਸੀਧੇ ਪਾਵਹਿ ਰਾਹੁ।
8. ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਸੀਤੁ।
9. ਘਰਿ ਘਰਿ ਮਾਗਤ ਲਾਜ ਨ ਲਾਗੈ।
10. ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ।
11. ਭਾਲਿ ਰਹੇ ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ।
12. ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ।
13. ਖੋਟੈ ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ।
14. ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ।
15. ਛਾਦਨੁ ਭੋਜਨੁ ਮਾਗਤੁ ਭਾਗੈ।
16. ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ।
17. ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ।
18. ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ।
19. ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ।
20. ਨਾਨਕ ਇਹੁ ਤਨੁ ਜਾਲਿ ਜਿਨਿ ਜਲਿਐ ਨਾਮੁ ਵਿਸਾਰਿਆ।

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Notes

4 [haṁ haṁ], like [haumai], often has the sense of egoism: cf. 14.

9 [lāgai] 'is felt'.

13 [khoṭai vaṇaji vaṇajiai]: an extended locative absolute.

18 [paiai kirati]: a common locative absolute, with the sense of 'in accordance with one's karma'.

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LESSON TWENTY-FOUR

240. Numerals

The full declension of [ikku] = [eku] 'one' has already been learnt (163). The declension of the other low numbers is much simpler. Besides a variety of forms for the simple direct case, used in free variation with each other, they have at the most an oblique case (occasionally used before a noun in the oblique or locative), and emphatic direct forms (with lengthened final vowels) having the sense of English 'both; all 3; all 4', etc. Besides these forms of the cardinal numbers, there is also a set of ordinals, corresponding to English '1st, 2nd, 3rd', etc.: these are inflected as adjectives of declension AII.

The numbers from 1 to 10, with the corresponding ordinals, are as follows:

	cardinals			ordinals	
	direct	oblique	emphatic		
1	ਇਕੁ = ੲਕੁ	[see 163]	ਇਕੋ = ੲਕੋ	ਪਹਿਲਾ	'1st'
2	ਦੁਇ	ਦੁਹੁ	ਦੋਵੈ = ਦੋਇ	ਦੂਜਾ	'2nd'
3	ਤੈ = ਤੀਨਿ	ਤਿਹੁ	ਤੀਨੇ	ਤੀਜਾ	'3rd'
4	ਚਾਰਿ	ਚਹੁ	ਚਾਰੇ	ਚਉਥਾ	'4th'
5	ਪੰਚ = ਪੰਜਿ	ਪੰਚਾਂ = ਪੰਜਾਂ	ਪੰਚੇ = ਪੰਜੇ	ਪੰਜਵਾਂ	'5th'
6	ਛਿਅ = ਖਟ			ਛਿਵਾਂ	'6th'
7	ਸਤ = ਸਾਤ = ਸਪਤ			ਸਤਵਾਂ	'7th'
8	ਅਠ = ਆਠ = ਅਸਟ			ਅਠਵਾਂ	'8th'
9	ਨਉ = ਨਵ			ਨਾਵਾਂ	'9th'
10	ਦਸ			ਦਸਵਾਂ	'10th'

Most of the numbers are associated with particular sets, which are so familiar that the numeral may stand alone as symbol of the set, e.g.:

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ਤ੍ਰੈ (ਗੁਣ)	'the 3 (guṇas)'	ਤ੍ਰੈ (ਲੋਕ)	'the 3 (worlds)'
ਚਾਰਿ (ਜੁਗ)	'the 4 (ages)'	ਚਾਰਿ (ਵੇਦ)	'the 4 (Vedas)'
ਪੰਚ	'the 5 (senses, elements, passions, virtues, etc.)'		
ਖਟ (ਦਰਸਨ)	'the 6 (systems of Hindu philosophy'		
ਸਾਤ (ਸਮੁੰਦ)	'the 7 (seas)'		
ਅਠ (ਪਹਰ)	'the 8 (watches)'	ਅਸਟ (ਸਿਧੀ)	'the 8 (magical powers)'
ਨਉ (ਨਿਧਿ)	'the 9 (treasures)'	ਨਉ (ਦਰ)	'the 9 (doors of the body
ਦਸਵਾ (ਦੁਆਰੁ)	'the 10th (door)'		

Numbers from 11 to 99 are rarely met with, except for the following, which are associated with particular sets:

18	ਅਠਾਰਹ (ਪੁਰਾਣ)	'the 18 (Purāṇas)'
68	ਅਠਸਠਿ (ਤੀਰਥ)	'the 68 (places of pilgrimage)'
84	ਚਉਰਾਸੀਹ (ਲਖ)	'the 84 (lakhs of births)'

The form of these numbers is not predictable, and each number must be learnt individually.

Higher numbers are expressed by the following words:

ਸਉ	'hundred'
ਸਹਸ	'thousand'
ਲਖ = ਲਾਖ	'lakh (100,000)'
ਕਰੋੜਿ = ਕੋਟਿ	'crore (10,000,000)'

241. <u>Parts of the verb</u>

All parts of the verb have now been introduced, and may conveniently be summarized for reference here.

<u>1. non-finite parts</u>

absolutive (180)	[-i]	ਮਿਲਿ	'having met'
infinitive (180)	[-ṇu]	ਮਿਲਣੁ	'to meet'
gerundive (180)	[-ṇā]	ਮਿਲਣਾ	'to be met'

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present participle:

T-form (220)	[-tā] [-tu]	ਮਿਲਤਾ = ਮਿਲਤੁ	'meeting'
adverbial (231)	[-te] [-ta]	ਮਿਲਤੇ = ਮਿਲਤ	'meeting'
D-form (221)	[-dā]	ਮਿਲਦਾ	'meeting'
adverbial (231)	[-de] [-diāṁ]	ਮਿਲਦੇ = ਮਿਲਦਿਆਂ	'meeting'

past participle:

direct (190)	[-iā]	ਮਿਲਿਆ	'met'
adverbial (232)	[-e] [-iāṁ]	ਮਿਲੇ = ਮਿਲਿਆਂ	'having met'
locative (233)	[-iai]	ਮਿਲਿਐ	'by meeting'

2. finite tenses

present tense (181)	3s.[-ai]	ਮਿਲੈ	'he meets'
present passive (170)	3s.[-īai]	ਮਿਲੀਐ	'it is to be met'
imperative (112)	2s.[-i] ([-u])	ਮਿਲਿ	'meet!'
future:			
S-form (130)	3s.[-sī]	ਮਿਲਸੀ	'he will meet'
G-form (131)	3s.[-aigā]	ਮਿਲੈਗਾ	'he will meet'

242. Compound verbs

Compound verbs are of two types. In the first a noun or adjective is combined with a verb of neutral meaning, typically [kari], [de], [hoi], [pavi] = [pai], to form a verbal compound. The noun is either in the direct case (053), or in the locative case (152).

In the second type both elements are verbs. These compounds may be classified as follows:

1. absolutive compounds

abs. + [sakki] = [sāki] (050)	ਮਿਲਿ ਸਕੈ	'he can meet'
+ [jāṇi] = [jāni] (050)	ਲਿਖਿ ਜਾਣੈ	'he knows how to write'
+ [rahi] (172, 213)	ਰਵਿ ਰਹੈ	'he remains engrossed'
+ [de] (132)	ਮਿਲਾਇ ਦੇਵੈ	'he unites (others)'
+ [le] = [lai] (132)	ਮਿਲਾਇ ਲਏ	'he unites (to himself)'
+ [jāi] (132)	ਲੈ ਜਾਇ	'he takes away'
+ [pavi] = [pai]	ਢਹਿ ਪਵੈ	'he falls down'

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2. infinitive compounds

inf./ger. + [na jāi] (212)	ਕਹਣੁ ਨ ਜਾਇ	'it cannot be told'
o./l.inf. + [jāi] (094, 153)	ਨ੍ਹਾਵਣ (ਨ੍ਹਾਵਣਿ) ਜਾਇ	'he goes to bathe'
+ [de] (094, 153)	ਜਾਣ (ਜਾਣਿ) ਦੇਇ	'he lets go'
l. inf. + [laggi] = [lāgi] (153)	ਕਹਣਿ ਲਗਾ	'he began to say'
+ [pavi] = [pai] (153)	ਕਹਣਿ ਪਿਆ	'he began to say'
+ [na mili] (153)	ਆਖਣਿ ਨ ਮਿਲੈ	'he is unable to say

3. participle compounds

pres.ptc. + [rahi] (224)	ਜਪਤੁ ਰਹੈ	'he keeps praying'
past ptc. + [na jāi] (212)	ਕਹਿਆ ਨ ਜਾਇ	'it cannot be told'

Vocabulary

Masculine nouns

ਰਤਨੁ	jewel
ਮਦੁ	liquor, wine
ਬਿਕਾਰੁ = ਵਿਕਾਰੁ	vice
ਹਿਰਦਾ	heart
ਵਣਜਾਰਾ	trader
ਸਰੁ	lake
ਸਰੀਰੁ	body
ਸੋਗੁ = ਸੰਤਾਪੁ	grief, sorrow

Feminine nouns

ਮੇਦਨੀ	world, creation
ਢਿਲ	delay
ਨੀਅਤਿ	intention
ਦੇਹੀ	body
ਰੈਣਿ	night
ਘਾਲ	labour, task
ਧਾਤੁ	essence
ਤਿਸਨਾ = ਤ੍ਰਿਸਨਾ	thirst, desire

Adjectives

ਰਾਸਿ	right
ਮੈਲਾ	dirty
ਪਰਦੇਸੀ	foreign
ਭਲਾ	good

Verbs

ਵਿਆਪਿ	spread, extend
ਖਟਿ	gain, earn
ਵਸਾਇ	cause to dwell
ਚੇਤਿ	remember, think
ਰਮਿ	enjoy, delight (in)
ਉਲਥਾ	descended (pp.)
ਘੜਿ	fashion
ਸਾਜਿ	make, create
ਚੁਕਿ	be finished

Conjunction

ਅਰੁ	and

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Exercise 24A

Translate the following verbal forms and define them grammatically:

ਸੇਵਨਿ; ਸੇਵਨੀ; ਸੇਵਨੁ; ਸੇਵੀਅਨੁ; ਸੇਵੀਅਨਿ; ਸੇਵੀਐ; ਸੇਵਿਐ;
ਆਵਮੀ; ਆਇਐ; ਆਈ; ਆਵੀ; ਆਉ; ਆਵਉ; ਆਵਤਉ

Exercise 24B

Translate the following verses into English:

1. ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤੁਝ ਹੀ ਤੇ ਹੋਈ।
2. ਤੀਜਾ ਪਹਰੁ ਭਇਆ ਨੀਦ ਵਿਆਪੀ।
3. ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ।
4. ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ।
5. ਸਚਿ ਕਮਾਣੈ ਸਚੋ ਪਾਈਐ।
6. ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ।
7. ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ।
8. ਚਹੁ ਜੁਗਿ ਮੰਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ।
9. ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਾਹੀ ਥਾਉ।
10. ਸੋਈ ਸੇਵੀਐ ਜਿਤੁ ਸੇਵਿਐ ਦੁਖੁ ਜਾਇ।
11. ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਾਇਆ।
12. ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ।
13. ਬੁਰਾ ਭਲਾ ਜੋ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ।
14. ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ ਆਇ।
15. ਦਰਗਹ ਘੜੀਅਹਿ ਤੀਨੇ ਲੇਖ, ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ।
16. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ, ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੇ ਸਾਜੇ।
17. ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ।
18. ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ।
19. ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ।
20. ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ।
21. ਏਹੁ ਸਰੀਰੁ ਹੈ ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ।
ਇਸ ਨੋ ਵਿਆਪੈ ਸੋਗ ਸੰਤਾਪੁ।
ਸੋ ਸੇਵਹੁ ਜਿਸੁ ਮਾਈ ਨ ਬਾਪੁ।
ਵਿਚਹੁ ਚੁਕੈ ਤਿਸਨਾ ਅਰੁ ਆਪੁ।

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Notes

8 [malu bhare] 'filled with dirt'.

9 [jitu lagi]: a locative absolute, 'by attachment to whom'. The verse is typically compressed in expression.

12 The verse ends with a series of vocatives qualifying each other.

13 [sama kari jāṇai]: 'considers equal' (053).

14 [vaṇajāriā mitrā]: a pair of vocatives.

15 [vekhu]: an independent imperative, 'see!'.

17 Cf. Exercise 23B, 18.

18 [kītā]: i.e. 'the fruits of one's actions'.

21 [guṇa]: the three guṇas which condition worldly existence.

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Part III

Selected Readings

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1. From the Gurū Granth Sāhib

The arrangement adopted for the internal organization of the Gurū Granth Sāhib provides the best indication of the nature of its contents. These are arranged primarily according to the rāg or musical mode in which they are intended to be performed, secondarily by the length of the verse-form, and only thirdly by author. Most of the compositions of Gurū Nānak and his successors included in the scriptures can therefore best be described as hymns, being written in rhymed verse for devotional musical performance.

These compositions fall into three broad types:

a) occasional verses, called shalok, typically quite short and often consisting of a single rhymed couplet only, although more extended examples are also frequently found;

b) hymms proper, called shabad, which may be of various length but always consist of several sets of verses, between each of which is repeated a refrain, called rahāu;

c) longer poems, of which the most typical is the vār, consisting of a considerable number of stanzas of a common metrical pattern without an intervening refrain: in Gurū Arjan's arrangement of the Gurū Granth Sāhib, most of the Gurūs' shalok are distributed between the stanzas of vārs.

Examples of all three types from the compositions of Gurū Nānak are given in the following pages. As an initial guide, it may be helpful to remark briefly on the salient common characteristics of the verse of the scriptures. This verse is quantitative, i.e., the metrical patterns are based on the number of 'instants', called mātrā, in a line. Their number is determined by the nature of the syllable:

a) syllables ending with one of the short vowels [a i u] are short, with a value of one mātrā;

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b) syllables ending with a long vowel, or with one of the short vowels followed by a doubled consonant (which will not normally be indicated by the script) or the nasal sign ṭippī are long, with a value of two mātrās.

Longer lines typically have a break, or caesura, in the middle, with each half-line having a specified number of mātrās. The line ends with a rhyme, which is normally of two syllables.

Even allowing for the great freedom conferred by the availability of many synonymous variant forms in SLS, which permits the selection of equivalents with long or short syllables to fit the metre, the scansion is often quite free. The same is also often true of the rhymes, where half-rhymes or words specially altered to fit the rhyme are commonly encountered.

The above points may be illustrated briefly by examples of the most typical kind of shalok. This is a rhymed couplet, each of whose lines contains 24 matras, divided into unequal half-lines as 13 + 11, with a final rhyme of a long syllable followed by a short.

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ।
ਸਿਰਿ ਪੈਰੀਂ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ।

(Saloka M1 18, p.1411)

'Do not heat your body like an oven, do not burn your bones as firewood. How have your head and feet harmed you? Regard your Beloved inside.'
The scansion is quite straightforward:

[tanu na tapāi tanūra jiuṁ bālaṇu haḍḍa na bāli]
1 1 1 1 2 1 1 2 1 1 1 2 1 1 2 1 1 2 1 = 24
[siri pairīṁ kiā pheṛiā andari pirī samhāli]
1 1 2 2 2 2 1 2 2 1 1 1 2 1 2 1 = 24

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Note that the word [kiā] is scanned as a single long syllable, as if it were [kyā], and that the subscript [h] in [samhāli] does not make the first syllable of the word long, unlike the doubled consonant in [haḍḍa] or the ṭippī in [andari].

Another example, this time with the typical signature of the poet in the second line, demonstrates a rather freer use of poetic licence:

ਇਕੋ ਕੰਤੁ ਸਬਾਇਆ ਜਿਤੀ ਦਰਿ ਖੜੀਅਹਿ।
ਨਾਨਕ ਕੰਤੈ ਰਤੀਆ ਪੁਛਹਿ ਬਾਤੜੀਆਹ।

(Sūhī kī vāra 15.2, p.790)

'There is but one Bridegroom of all, however many women stand at His door. Nanak, steeped in love for the Bridegroom, they ask things (of each other about Him.)'

The scansion is as follows:

[ikko kantu sabāiā jittī dari khaṛīāṁha]
2 2 2 1 1 2 12 2 2 1 1 1 1 2 1 = 24
[nānaka kantai rattīāṁ pucchaṁhi bātaṛīāṁha]
2 1 1 2 2 2 1 2 2 1 1 2 1 1 2 1 = 24

Unlike [kiā] in the previous shalok, the [-i-] in [sabāiā] has an independent value. The word [khaṛīāṁha] is an extended rhyme-form for the usual fp. [khaṛīāṁ]. In the next line, the long termination of the sl. is chosen in [kantai] to fit the metre, rather than the short equivalent [kanti]: and the final [bātaṛīāṁha] is a doubly extended form of the usual [bātāṁ] 'things', fitting both metre and rhyme. Note that long [-ī-] in the rhyme-words and in [rattīāṁ] is scanned as short, i.e., as if the last were [rattiyāṁ]: the fp. ending is commonly scanned in this way.

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Reading passages from the Gurū Granth Sāhib

A. Shaloks

The following verses are to be translated with the aid of the accompanying vocabulary and notes. A selection of short shaloks of the standard couplet form discussed above is given first.

1. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ।
ਇਕਿ ਜਾਂਦੇ ਨ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ।

(Srīrāga kī vāra 2.1, p.83)

ਸੰਦਾ = ਦਾ -'s ਉਠਾਲਿ arouse

[calai] here has the sense of 'avails'. [dei uṭhāli] is an absolutive compound (132).

2. ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ।
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ।

(Srīrāga kī vāra 20.1, p.91)

ਕਿਆ...ਕਿਆ... whether...or... ਕਾਗੁ m. crow
ਬਗੁਲਾ m. heron

[hansu] is here, as frequently, used as a symbol for the righteous. Note the extended forms of the 3s. present (181) in the rhyme.

3. ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ।
ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤ।

(Āsā kī vāra 15.3, p.471)

ਪਤਿ f. honour ਪੂਤੁ holy, sacred
ਸੂਤੁ = ਤਗੁ m. thread

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The verse is of the common type in which an exterior religious observance, here the wearing of sacred threads, is rejected in favour of true devotion. [nāi manniai] is a locative absolute (233); and [sālāhī] is also to be taken as a locative, 'through praising'. [tūṭasi] is a variant form of the 3s. present (181).

4. ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਸਿਫਤਿ ਜਿਨਾ ਦੈ ਵਾਤਿ।
ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਇਕ ਮੈ ਦੋਹਾਗਣਿ ਰਾਤਿ।

(Sūhī kī vāra 15.4, p.790)

ਵਾਤੁ	m.	mouth	ਦੋਹਾਗਣਿ	f.	unhappy bride

This shalok illustrates the Indian convention by which the poet speaks as a woman. The oblique indicates the sense of the second line, i.e. 'they have..., let me have one...'

5. ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ।
ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ।

(Mārū M1 1, 1, p.989)

ਧੂਰਿ	f.	dust	ਪੇਖਿ		see
ਤੁਹਾਰੀਆ		your	ਹਜੂਰਿ		in one's presence before

[tuhārīā] is an extended form, used to fit the metre, agreeing with [saraṇi]. Note the use of [sada] and [sadā] as metrical variants.

6. ਸਸੁਰੈ ਪੇਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਰੀਮੁ ਅਥਾਹੁ।
ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜੋ ਭਾਵਹਿ ਵੇਪਰਵਾਹ।

(Mārū kī vāra 6.2, p.1088)

ਸਸੁਰੈ		at in laws' house	ਅਰੀਮੁ		unapproachable
ਪੇਈਐ		at parents' house	ਅਥਾਹੁ		bottomless
ਕੰਤੁ	m.	bridegroom			

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A metrical shortening of the first syllable of [sohāgaṇīṁ] is indicated by the double vocalization (Part I, section 5).

7. ਧਨਵੰਤਾ ਇਵਹੀ ਕਹੈ ਅਵਰੀ ਧਨ ਕਉ ਜਾਉ।
ਨਾਨਕੁ ਨਿਰਧਨੁ ਤਿਤੁ ਦਿਨਿ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਨਾਉ।

(Sāraṅga kī vāra 19.1, p.1244)

ਧਨਵੰਤਾ	rich	ਅਵਰੀ	other
ਇਵਹੀ	thus	ਨਿਰਧਨੁ	poor

The phrase following [kahai] represents the words of the rich man (054).

8. ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ।
ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ।

(Saloka M1 19, p.1412)

ਪਰਗਟੁ manifest

The word [jinhāṁ] is surplus to the metre. Such extra words before the second half-line are quite commonly inserted: cf. [ika] in no. 4 above.

Many of the compositions described as 'shalok' are, however, of greater length. These longer shaloks are typically composed of two or more rhymed couplets, permitting a more extended handling of the theme, as may be seen from the following pieces.

9. ਨਦੀਆ ਹੋਵਹਿ ਧੇਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ ਘੀਉ।
ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ।
ਪਰਬਤੁ ਸੋਇਨਾ ਰੁਪਾ ਹੋਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ।
ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ।

(Mājha kī vāra 9.1, p.141)

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ਨਦੀ	f.	river	ਸੁਇਨਾ	m.	gold
ਧੇਣਵਾ	m.	milk	ਰੁਪਾ	m.	silver
ਸੁੰਮੁ	m.	spring	ਹੀਰਾ	m.	diamond
ਦੁਧੁ	m.	milk	ਲਾਲੁ	m.	ruby
ਘੀਉ	m.	ghee	ਜੜਾਉ	m.	setting
ਸਕਰ	f.	sugar	ਲਹਿ		be removed
ਖੁਸੀ	f.	happiness, joy	ਚਾਉ	m.	desire
ਪਰਬਤੁ	m.	mountain			

The first three lines are a succession of conditional clauses, resolved in the last line with the initial [bhī] 'even so' (173). [ākhaṇa] is an oblique infinitive, to be taken with [cāu].

10. ਭੂਲੀ ਭੂਲੀ ਮੈ ਫਿਰੀ ਪਾਧਰੁ ਕਹੈ ਨ ਕੋਇ।
ਪੂਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਦੁਖੁ ਕਾਟੈ ਮੇਰਾ ਕੋਇ।
ਸਤਿਗੁਰੁ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਜਨੁ ਉਤਹੀ ਠਾਇ।
ਨਾਨਕ ਮਨੁ ਤ੍ਰਿਪਤਾਸੀਐ ਸਿਫਤੀ ਸਾਚੈ ਨਾਇ।

(Mārū kī vāra 3.1, p.1087)

ਪਾਧਰੁ	m.	way, road	ਠਾਉ	m.	place
ਸਿਆਣਾ		clever, expert	ਤ੍ਰਿਪਤਾਸਿ		be satisfied, sated
ਕਾਟਿ		cut, destroy			

This shalok also consists of two couplets, but each verse here forms a complete sentence. The oblique [maiṁ] is the object of [kahai], here 'tells'. [siāṇiāṁ] is also oblique (plural), the object of [pūchahu]. [utahī] is an emphatic sl. (161).

11. ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ।
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ।
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ।
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ।
ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ

(Āsā kī vāra 9.1, p.467)

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ਗਡੀ	f.	cart, waggon	ਬਰਸੁ	m.	year
ਲਦਿ		load	ਮਾਸੁ	m.	month
ਸਾਥੁ	m.	caravan	ਆਰਜਾ	f.	age, life
ਬੇੜੀ	f.	boat	ਸਾਸੁ	m.	breath
ਗਡਿ		bury	ਝਖਿ		babble
ਖਾਤੁ	m.	hole, pit	ਝਾਖ	f.	nonsense

This shalok is of five lines, consisting of two couplets and a final unrhymed line explaining the point of the verse, which is criticism of mere learning. 'Books' are to be understood as the subject of the passive verbs in the first four lines. The repeated [jete] in lines 3-4 has the sense of 'as many as there are', i.e. 'all': the second [barasa] in line 3 is so., to be taken with the final [māsa]. In line 5 a verb is to be supplied with the sl. [lekhai], i.e. 'is taken into account' (cf. 152).

12. ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ।
ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ।
ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲ੍ਹੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ।
ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ।
ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇਆ।
ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੂ ਹੋਇ।

(Sāraṅga kī vāra 8.1, p.1240)

ਵਰਤਣੁ	m.	business, dealings	ਜਲਾਇ		burn
ਪੁਕਾਰ	f.	cry	ਦੁਖੀਆ		afflicted
ਪੰਡ	f.	bundle	ਹਰਿਆ		flourishing
ਖੁਲ੍ਹਿ		open	ਅਗਿ	f.	fire
ਨਿਕਲਿ		emerge	ਦਾਰੂ	m.	remedy

This shalok is of six lines, consisting of three couplets. [nikalio] in line 3 is a variant form of the past participle (210), while [rattiāṁ] in line 5 is an adverbial form (232), i.e. 'through being steeped in'. A subject is to be supplied for the passive [mārīaṁhi] in line 6, i.e. 'creatures are slain through the fires of grief', taking [aggīṁ] as a pl.

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The final example is of a considerably extended shalok, which consists of 13 short rhymed couplets. Numbers for every five lines have been provided for ease of reference in the notes in this piece and those following.

13. ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ।
ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰ।
ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੇ ਪਾਇ।
ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ।
5 ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ।
ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ।
ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ਹ।
ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ।
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ।
10 ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ।
ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ।
ਭੈਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ।
ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ।
ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ।
15 ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ।
ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ।
ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ।
ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ।
ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ।
20 ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤੁ।
ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ।
ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ।
ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ।
ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ।
25 ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ।
ਨਾਨਕ ਜਿਨ੍ਹ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ।

(Āsā kī vāra 5.2, p.465)

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ਵਾਇ		play
ਚੇਲਾ	m.	disciple
ਪੈਰੁ	m.	foot
ਹਲਾਇ		move, shake
ਉਡਿ		fly
ਰਾਵਾ	m.	dust
ਝਾਟਾ	m.	matted hair
ਰੋਟੀ	f.	bread, loaf
ਪਛਾੜਿ		dash, hurl
ਕਾਨੁ	m.	Krishna
ਨਿਰਭਉ		fearless
ਨਿਰੰਕਾਰੁ		formless
ਜਹਾਨੁ	m.	world
ਚੜਾਉ	m.	offering
ਭਿੰਨਾ		damp, moist
ਸਿਖਿ		learn
ਸਿਖਿਆ	f.	teaching
ਲਘਾਇ		cause to pass, deliver
ਕੋਲੂ	m.	oilpress
ਚਰਖਾ	m.	spinning-wheel
ਚਕੀ	f.	hand-mill
ਚਕੁ	m.	potter's wheel
ਥਲੁ	m.	desert
ਵਾਰੋਲਾ	m.	sandstorm, whirlwind
ਲਾਟਾ	m.	spinning top
ਮਾਧਾਣੀ	f.	churning-stick
ਅਠਗਾਹੁ	m.	flail
ਸੂਆ	m.	spit
ਚਾੜਿ		put on
ਭਵਾਇ		cause to turn
ਬੰਧਨੁ		bond, tie
ਕੁਦਿ		leap

1-8 The description is of performances of Hindu religious dramas.

5 [pūraṁhi tāla] 'they beat time'.

7-8 The reference is to the actors performing the parts of the gods.

9-14 True worship is contrasted with the foregoing description.

10 [kīā] 'made, created'.

11 [karami caṛhāu] 'through good deeds they make their offering'.

12 [bhinnī raiṇi]: a common poetic phrase with the sense of 'night of delight'.

15-20 A succession of things that turn and spin is now described.

15 The f. [cakkī] describes a smaller object than the m. [cakku]. The f. is commonly used to indicate a diminutive in this way.

20 [bhaṁdiāṁ] is adverbial (231): contrast the fp. [bhaṁdīāṁ] in line 18.

21-6 The futility of all this turning is confirmed.

22 [paiai kirati] 'according to one's deeds', a common locative absolute.

24 [siddha]: the Siddhas are a class of mythical saints supposed to possess supernatural powers.

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B. Shabads

The great bulk of the compositions of Gurū Nānak and his successors falls under the heading of shabad or 'hymn', whose distinguishing formal characteristic, as already mentioned, is the rahāu or refrain intended to be repeated after each verse. The rahāu, which often conveys the essence of the hymn's meaning, is conventionally printed after the first verse of the hymn, and numbered as 1, rahāu. Verse-numbers are conventionally placed at the end of each verse. For ease of reference here, every five lines of each hymn have been numbered in the left-hand margin.

14. ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ।
ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ।
ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ।
ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ।1।

5 ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ।
ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ।1।ਰਹਾਉ।

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ।
ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ।
ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ।
10 ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ।2।

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ।
ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ।
ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ।
ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ।3।

15 ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ।
ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ।
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ।
ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ।4।

(Āsā sodaru 2, p.9)

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ਗਹਿਰੁ		deep	ਤਿਲੁ	m.	sesamum-seed
ਗੰਭੀਰੁ		profound	ਸਤੁ	m.	goodness, virtue, charity
ਗਹੀਰੁ		deep			
ਚੀਰਾ	m.	power, authority	ਤਪੁ	m.	austerity
ਸੁਰਤੀ	m.	one having awareness	ਠਾਕਿ = ਰਹਾਇ		check, stop
ਸੁਰਤਿ	f.	awareness	ਵੇਚਾਰਾ		helpless, poor
ਧਿਆਨੀ	m.	one who meditates	ਭੰਡਾਰੁ	m.	treasury
			ਚਾਰਾ	m.	power, resource

This hymn is one of those prescribed for daily recitation in the evening prayer.

2 [ḍīṭhā] 'seen' (200, 1), i.e. His greatness can be described only when seen.

4 [kahaṇai vāle] 'those who tell', cf. [ākhaṇa vālā] (line 15): a variant form of the verbal agent (103), whose usual form appears in [saṁvāraṇahārā] (line 18).

5 [guṇīṁ gahīrā] 'deep in good qualities, of unfathomable excellence'.

8 The first [kīmati] is to be taken as a m. (like [suratī]), i.e. 'valuers'.

9 [gura gurahāī]: an extended rhyme-form, conveying the sense of 'great gurus'.

10 [tilu] commonly has the sense of 'the least bit'.

13 [siddhīṁ]: the <u>siddhis</u> are the supernatural powers of the Siddhas.

14 [karami] 'through grace'. [ṭhāki] and [rahāi] are synonymous verbs commonly used together in this way.

15. ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ।
ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ।
ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੂਆ।
ਅਵਰੁ ਨ ਕਹਣੈ ਵਾਲਾ ਦੂਆ।1।

5 ਨਾ ਜਾਣਾ ਕਰਮ ਕੈਵਡ ਤੇਰੀ ਦਾਤਿ।
ਕਰਮੁ ਧਰਮੁ ਤੇਰੈ ਨਾਮ ਕੀ ਜਾਤਿ।1।ਰਹਾਉ।

ਤੂ ਏਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ।
ਤੋਟਿ ਨਾਹੀ ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰ।
ਕੀਆ ਗਰਬੁ ਨ ਆਵੈ ਰਾਸਿ।
10 ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ।2।

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ਤੂ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ ਮਿਲਾਇ।
ਜਿਉ ਭਾਵੀ ਤਿਉ ਨਾਮੁ ਜਪਾਇ।
ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ।
ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੈ।3।

15 ਤਨ ਮਹਿ ਮੰਤੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ।
ਗੁਰ ਬਚਨੀ ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ।
ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ।
ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ।4।

(Gauṛī M1 10, p.154)

ਮੇਟਿ		wipe out, destroy	ਜੀਵਾਲਿ		bring to life
ਦੂਆ = ਦੂਜਾ		second, other	ਬਖਸਿ		bestow, grant
ਜਾਤਿ	f.	product, creation	ਜਪਾਇ		cause to be recited
ਤੋਟਿ	f.	loss, deficiency	ਬੀਨਾ		all-seeing
ਗਰਬੁ	m.	pride	ਭਰੋਸਾ	m.	trust, reliance
ਰਾਸਿ		right	ਤਾਣੁ	m.	power, strength

1 [kiratu paiā] 'th task accomplished', i.e. what is achieved through karma: the phrase has been encountered in the locative absolute [kirati paiai].

3 [bhāṇā] (200, 2) and [hūā] (191, 3) are both irregular past participles.

5 The construction is compressed, the sense being 'I do not know what deeds count for, but I do know how great Your gift of mercy is'.

10 [terai pāsi] 'in Your keeping'.

12 [jium bhāvī]: a 3s. 'as it pleases You'.

14 [terai bharosai]: sl. 'in trusting You', i.e. 'I put my trust in You'.

15 [rātā] (= [rattā]) has the usual implied meaning of 'steeped in loving meditation'.

16 [pachātā] (200, 4) is another irregular past participle.

17 The line describes the rewards bestowed by God.

18 [saraṇāī]: an extended rhyme-form for [saraṇi], i.e. 'taking refuge with Him'.

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16. ਕਾਇਆ ਕਾਗਦੁ ਮਠੁ ਪਰਵਾਣਾ।
ਸਿਰ ਕੈ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ।
ਦਰਗਹ ਘੜੀਅਹਿ ਤੀਨੇ ਲੇਖ।
ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ।1।

5 ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ।
ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ।1।ਰਹਾਉ।

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ।
ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ।
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ।
10 ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ।2।

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ।
ਗੁਰਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ।
ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ।
ਗੁਰਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ।
15 ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ।
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ।3।

ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ।
ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ।
ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ।
20 ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ।4।

(Dhanāsarī M1 7, p.662)

ਕਾਇਆ	f.	body	ਓਜਾੜਾ	m.	ruin, destruction
ਕਾਗਦੁ	m.	paper	ਬੰਧੁ	m.	basis
ਪਰਵਾਣਾ	m.	warrant, order	ਉਲਟਾ		reversed
ਇਆਣਾ		ignorant, simple	ਬ੍ਰਹਮੁ	m.	Brahma, God
ਘੜਿ		form, fashion	ਕੁਲੁ	m.	family, tribe
ਰੁਪਾ	m.	silver	ਦਾਨਸਬੰਦੁ		wise
ਕਾਦੀ = ਕਾਜੀ	m.	qazi, judge	ਦਿਲਿ	f.	heart
ਘਾਇ		wound, kill	ਪਰਵਾਣੁ		accepted, approved
ਜੁਗਤਿ	f.	way, method	ਨੀਸਾਣੁ	m.	seal, stamp

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2 [sira ke lekha] 'what is written on the head', i.e. fate as determined by karma.

3 [tīne lekha]: i.e. the three guṇas which determine the conditions of existence.

4-6 [khoṭā] 'false, counterfeit' and [kharā] 'genuine' here, as often, introduce the symbol of coinage.

7 [malu khāvai] 'eats dirt', i.e. lives illegitimately by taking bribes.

9 [jugati] often has the specialized sense of 'the true way (of yoga)'.

13 [ulaṭī karai]: [ulaṭā] often has the sense, as here, of 'turned away from the world'.

18 [malu khovai] 'gets rid of dirt': cf. [malu khāvai] in line 7.

19 [paṛhiā] is used as a noun (193).

17.

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ।
ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ।1।

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ।
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ।1।ਰਹਾਉ।

5 ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ।
ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਸਥਣੀਆਹਾ।2।

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ।
ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨ ਕਹੀਅਨਿ।3।

ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈ ਜਨ ਦੇਖਿ ਭੁਲੰਨਿ।
10 ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ।4।

ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ ਡੂਗਰ ਵਾਟ ਬਹੁਤੁ।
ਅਖੀ ਲੋੜੀ ਨ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ।5।

ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ।
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ।6।
(Sūhī M1 3, p.729)

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ਕੈਹਾ	m.	bell-metal	ਸਿੰਮਲੁ	m.	silk cotton tree
ਚਿਲਕਣਾ		shining, bright	ਰੁਖੁ	m.	tree
ਘੋਟਿ		rub	ਜਨੁ	m.	man, person
ਮਸੁ	f.	ink	ਅੰਧੁਲਾ	m.	blind
ਜੂਠਿ	f.	impurity	ਭਾਰੁ	m.	load
ਖੜਾ		standing	ਉਠਾਇ		lift, take up
ਕੋਠਾ	m.	large house	ਡੂਗਰੁ	m.	mountain
ਮੰਡਪੁ	m.	hall, pavilion	ਵਾਟ	f.	way, path
ਮੰਡਪੁ	f.	mansion	ਅਖਿ	f.	eye
ਚਿਤਵਾ		painted, decorated	ਲੋੜਿ		desire, want
ਸਖਣਾ		empty	ਚਾਕਰੀ	f.	service
ਬਗਾ	(m.)	white; the white heron	ਅਵਰ		and
ਘੁਟਿ		gulp, swallow	ਸਿਆਣਪ	f.	cleverness
			ਛੁਟਿ		be released

1 [ghoṭima] 'if I rub it'. [kālaṛī] is an extended form (215). The 'ink' is the blackness discharged when the metal is polished.

2 [dhotiāṁ] is adverbial (232). [sau]: i.e. 'a hundred times'.

3 [caladiāṁ] is adverbial (231), forming a phrase with [maiṁ].

5 [pāsaṁhu] 'from outside'. The rhymes in this couplet are extensions of the fp.

6 [ḍhaṭṭhiāṁ] 'when they have fallen down', an irregular past participle (200, 1).

8 [jīāṁ khāvaṇe] 'eating creatures', a specialized use of the gerundive. There is, of course, a play on the two meanings of [baggā].

9 The silk cotton tree has fruit which look beautiful, but which cannot be eaten. The first [maiṁ] has the sense of 'my (body)', the second of 'me'.

12-13 [kittu]: a locative with adverbial senses, i.e. 'how?', then of 'what for?'.

14 [baddhā] (200, 6), an irregular past participle.

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18. ਰੁਤਿ ਆਈਲੇ ਸਰਸ ਬਸੰਤ ਮਾਹਿ।
ਰੰਗਿ ਰਾਤੇ ਰਵਹਿ ਸਿ ਤੇਰੈ ਚਾਇ।
ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਲਾਉ ਪਾਇ।1।

ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ।
5 ਜਗ ਜੀਵਨ ਜੁਗਤਿ ਨ ਮਿਲੈ ਕਾਇ।1।ਰਹਾਉ।

ਤੇਰੀ ਮੂਰਤਿ ਏਕਾ ਬਹੁਤੁ ਰੂਪੁ।
ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਦੇਉ ਧੂਪ।
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਹਾ ਪਾਇ।
ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ।2।

10 ਤੇਰੇ ਸਠਿ ਸੰਬਤ ਸਭਿ ਤੀਰਥਾ।
ਤੇਰਾ ਸਚੁ ਨਾਮੁ ਪਰਮੇਸਰਾ।
ਤੇਹੀ ਗਤਿ ਅਵਿਗਤਿ ਨਹੀ ਜਾਣੀਐ।
ਅਣਜਾਣਤ ਨਾਮੁ ਵਖਾਣੀਐ।3।

ਨਾਨਕੁ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ।
15 ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ।
ਸਿਰੁ ਨਾਨਕ ਲੋਕਾ ਪਾਵ ਹੈ।
ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ।4।

(Basantu M1 2, p.1168)

ਰੁਤਿ	f.	season	ਮੂਰਤਿ	f.	form
ਸਰਸੁ		happy	ਧੂਪੁ	m.	incense
ਬਸੰਤੁ	m.	spring	ਸਠਿ		sixty
ਰਵਿ		dwell	ਸੰਬਤੁ	m.	year
ਪੂਜ	f.	worship, puja	ਅਵਿਗਤੁ		imperceptible
ਚੜਾਇ		offer	ਵਖਾਣਿ		describe, praise
ਦਾਸਾ	m.	slave	ਵੇਚਾਰਾ		poor, helpless
ਰਾਇ	m.	lord			

1 [āīle] is a variant form of the past participle (210), i.e. 'the season has come for them, happy in spring'. Like many of the hymns in this rāg, this one begins as a spring-song.

4 [dāsani] is a specialized form of the po., i.e. 'slave of Your slaves'.

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5 [jaga jīvana]: a vocative, 'O Life of the world'.
6 [mūrati] is the essential form, [rūpa] the outward manifestations.
8 [kahāṁ pāi] 'where could it be found?'.
10 [saṭṭhi sambata]: twenty years each are supposed to be under the respective influences of Brahma, Vishnu, and Shiva, forming a complete cycle of sixty.
12 [gati avigati] 'imperceptible workings, invisible condition'.
13 [aṇajāṇata] 'unconsciously, without knowing', formally an adverbial participle (231), with the negative prefix [aṇa-].
15 [ekasai]: an extended so. (163), i.e. 'praise the One'.
16 [pāṁva]: pd. of [pāṁu] (020).
17 [jete] i.e. 'all' (cf. no. 11 above).

19. ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ ਹੈ ਮਰਣਾ।
ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ।1।

ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ।
ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ।1।ਰਹਾਉ।

5 ਤੁਧ ਨੋ ਸੇਵਹਿ ਤੁਝੁ ਕਿਆ ਦੇਵਹਿ ਮਾਂਗਹਿ ਲਵਹਿ ਰਹਹਿ ਨਹੀ।
ਤੂ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ।2।

ਗੁਰਮੁਖ ਧਿਆਵਹਿ ਸਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹਿ ਸੇਈ ਸੂਚੇ ਹੋਹੀ।
ਅਹਿਨਿਸਿ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਣੀ ਮੈਲੇ ਹਛੇ ਹੋਹੀ।3।

ਜੇਹੀ ਰੁਤਿ ਕਾਇਆ ਸੁਖੁ ਤੇਹਾ ਤੇਹੋ ਜੇਹੀ ਦੇਹੀ।
ਨਾਨਕ ਰੁਤਿ ਸੁਹਾਵੀ ਸਾਈ ਜਿਨੁ ਨਾਵੈ ਰੁਤਿ ਕੇਹੀ।4।

(Malhāra M1 1, p.1254)

ਖੁਆਰੀ	f.	disgrace	ਗੁਰਮੁਖੁ	m.	one guided by the Guru
ਧ੍ਰਿਗੁ		accursed is!	ਸੂਚਾ		pure
ਪ੍ਰਾਣੀ	m.	creature	ਅਹਿਨਿਸਿ		day and night
ਪਤਿ	f.	honour	ਹਛਾ		clean
ਸੇਤੀ		with	ਦੇਹੀ	f.	body
			ਸੁਹਾਵਾ		pleasant, delightful

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1 [sauṇā]: infinitive of [savi] 'sleeping' (cf. 221, 2 for the formation). The sense of the line is that the heedless have forgotten death in the activities of life.

2 [kīnī]: an irregular past participle (200, 7), the implication being that they have disgraced themselves. [rahaṇā]: an impersonal gerundive, i.e. 'it is not going to last for ever'.

5 [lavaṁhi], an irregular 3p. present (151). [rahaṁhi nahīṁ]: i.e. 'they cannot remain without doing so', a common sense of [rahi].

6 [tuhī] '<u>You</u>' (emphatic).

9 The construction is somewhat involved. The sense of the final phrase [teho jehī dehī] 'just like that the body' is open to several interpretations.

20. ਹੁਕਮੁ ਭਇਆ ਰਹਣਾ ਨਹੀ ਧੁਰਿ ਫਾਟੇ ਚੀਰੈ।
ਏਹੁ ਮਨੁ ਅਵਗਣਿ ਬਾਧਿਆ ਸਹੁ ਦੇਹ ਸਰੀਰੈ।
ਪੂਰੈ ਗੁਰਿ ਬਖਸਾਈਹਿ ਸਭਿ ਗੁਨਹ ਫਕੀਰੈ।1।

ਕਿਉ ਰਹੀਐ ਉਠਿ ਚਲਣਾ ਬੁਝੁ ਸਬਦ ਬੀਚਾਰਾ।
5 ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਧੁਰਿ ਹੁਕਮੁ ਅਪਾਰਾ।1।ਰਹਾਉ।

ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਜੋ ਦੇਹਿ ਸੁ ਖਾਉ।
ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਤਿਉ ਚਲਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ।
ਮੇਰੇ ਠਾਕੁਰ ਹਥਿ ਵਡਿਆਈਆ ਮੇਲਹਿ ਮਨਿ ਚਾਉ।2।

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਦੇਖੈ ਸੋਈ।
10 ਜਿਨਿ ਕੀਆ ਸੋ ਮਨਿ ਵਸੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ।
ਸੋ ਸਾਚਾ ਸਾਲਾਹੀਐ ਸਾਚੀ ਪਤਿ ਹੋਈ।3।

ਪੰਡਿਤੁ ਪੜਿ ਨ ਪਹੁਚਈ ਬਹੁ ਆਲ ਜੰਜਾਲਾ।
ਪਾਪ ਪੁੰਨ ਦੁਇ ਸੰਗਮੇ ਖੁਧਿਆ ਜਮਕਾਲਾ।
ਵਿਛੋੜਾ ਭਉ ਵੀਸਰੈ ਪੂਰਾ ਰਖਵਾਲਾ।4।

15 ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਸੇ ਪੂਰੇ ਭਾਈ।
ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਸਚੀ ਵਡਿਆਈ।
ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਲੈ ਲੈ ਥਕਿ ਪਾਈ।5।

ਖਾਰ ਸਮੁਦ੍ਰ ਢੰਢੋਲੀਐ ਇਕੁ ਮਣੀਆ ਪਾਵੈ।
ਦੁਇ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ਮਾਟੀ ਤਿਸੁ ਖਾਵੈ।
20 ਗੁਰੁ ਸਾਗਰੁ ਸਤਿ ਸੇਵੀਐ ਦੇ ਤੋਟਿ ਨ ਆਵੈ।6।

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ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਨਿ ਸੇ ਊਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ।
ਮੈਲਾ ਊਜਲੁ ਤਾ ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ।
ਵੰਨੀ ਸਾਚੇ ਲਾਲ ਕੀ ਕਿਨਿ ਕੀਮਤਿ ਕੀਜੈ।7।

ਭੇਖੀ ਹਾਥ ਨ ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ।
25 ਪੂਛਹੁ ਬੇਦ ਪੜੀਤਿਆ ਮੂਠੀ ਵਿਣੁ ਮਾਨੇ।
ਨਾਨਕ ਕੀਮਤਿ ਸੋ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਗਿਆਨੇ।8।

(Mārū M1 as. 6, p.1012)

ਧੁਰੁ	m.	beginning	ਥਕਿ ਪੈ		become exhausted
ਫਾਟਿ		be torn	ਖਾਰੁ		salty
ਚੀਰਾ	m.	letter	ਸਮੁਦ੍ਰ	m.	sea
ਸਹਿ		suffer, endure	ਢੰਢੋਲਿ		search
ਬਖਸਾਇ		cause to be forgiven	ਮਣੀਆ	m.	jewel
ਗੁਨਹੁ	m.	sin	ਸੁਹਾਵਣਾ		beautiful
ਫਕੀਰੁ	m.	humble person, fakir	ਮਾਟੀ	f.	earth
ਅਪਾਰਾ		boundless	ਸਤਿ		true
ਠਾਕੁਰੁ	m.	Lord	ਪਾਰਸੁ	m.	philosopher's stone
ਪਹੁਚਿ		reach	ਸੰਗਿ		with
ਆਲੁ	m.	house, home	ਭੀਜਿ		be moistened
ਜੰਜਾਲੁ	m.	trouble, care	ਵੰਨੀ	f.	colour
ਪੁੰਨੁ	m.	virtue, good deed	ਲਾਲੁ	m.	ruby
ਸੰਗਮੁ	m.	union, company	ਭੇਖੁ	m.	guise, yogi's appearanc
ਖੁਧਿਆ	f.	hunger	ਲਭਿ		be found
ਜਮਕਾਲਾ	m.	death	ਦਾਨੁ	m.	giving, charity
ਵਿਛੋੜਾ	m.	separation	ਬੇਦੁ	m.	Veda
ਰਖਵਾਲਾ	m.	protector	ਮੂਠਾ		ruined, lost
ਤੋਟਿ	f.	loss, deficiency			

This hymn is an example of the more extended class of compositions grouped after the short hymns in each rāg in the Gurū Granth Sāhib under the heading ashṭapadī.

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1 [dhuri], literally 'in the beginning', but with the sense of 'inexorably, in accordance with fate'. [phāṭe cīrai], i.e. the message of death.

2 [bādhiā]: a variant of [baddhā] 'tied, bound'. Note that [sahu] is here 2s. imperative of the verb [sahi].

3 [bakhasāīṁhi]: 3p. passive. [phakīrai] refers to the poet himself.

4 [rahīai] and [calaṇā] illustrate the frequent similarity of meaning conveyed by the impersonal 3s. passive and the gerundive.

8 [mani cāu] 'is the desire in my heart', i.e. [melaṁhi].

9 [kītā] is, as often, used as a noun 'creature'.

15 [bhāī]: an independent vocative completing the line.

17 [deṁde] is an adverbial participle (231). [thaki pāī]: a common intensive compound, the 3s. [pāī] (151) here having the sense of a 3p.

19 The reference is to the jewel.

21 [bharījai]: a form of the 3s. passive, like [kījai] in line 23.

23 The philosopher's stone is believed to convert all it touches to gold.

25 [beda paṛhantiāṁ] 'those who recite the Vedas', a po. present participle (220), as direct object of [pūchaṁ].

26 [kīmati kare] is equivalent to the usual [kīmati pāvai] 'finds the true value'.

C. From a <u>vār</u>

It would be impractical to attempt here to illustrate the longer compositions of the Gurūs by means of complete examples. These poems are not only often of considerable length, but they are also very varied in nature and formal structure. One extract only has therefore been selected.

This is from the beginning of one of the <u>vārs</u> by Gurū Nānak. It demonstrates the typical pattern of arrangement adopted by Gurū Arjan in his edition of the <u>Gurū Granth Sāhib</u>. The actual stanzas of the <u>vār</u>,

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called pauṛī, which are in this case of eight lines each, are by Gurū Nānak. Each stanza is, however, preceded by two shaloks of varying length and authorship. Since the signature 'Nānak' was used by all the Gurūs, authorship is indicated by code-word mahalā, which is variously interpreted: so mahalā 1 indicates Gurū Nānak himself, mahalā 2 his successor Gurū Aṅgad, and mahalā 3 the third Gurū Amar Dās.

In the text of the Gurū Granth Sāhib (p.1278), the vār is prefaced by a brief heading, consisting of the formula used to begin all sections of the scriptures, the title of the composition and its authorship, then the tune to which it is to be sung:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ।
ਵਾਰ ਮਲਾਰ ਕੀ ਮਹਲਾ ੧।
ਰਾਣੇ ਕੈਲਾਸ ਤਥਾ ਮਾਲ ਦੇ ਦੀ ਧੁਨਿ।

'There is One God, through the grace of the True Guru. The vār of (rāg) Malhār by Gurū Nānak, (to) the tune of (the ballad of) Rāṇā Kailāsh and Māl Dev.'

The first pauṛī of the vār proper is preceded by first a lengthy shalok by Gurū Amar Dās, then a brief one by Gurū Nānak. The headings of the original text have been retained, as well as the numbering of the various compositions. The usual line-numbers have been added in the left-hand margin.

21. ਸਲੋਕ ਮਹਲਾ ੩।

ਗੁਰਿ ਮਿਲਿਐ ਮਨੁ ਰਹਸੀਐ ਜਿਉ ਵੁਠੈ ਧਰਣਿ ਸੀਗਾਰੁ।
ਸਭ ਦਿਸੈ ਹਰੀਆਵਲੀ ਸਰ ਭਰੇ ਸੁਭਰ ਤਾਲ।
ਅੰਦਰੁ ਰਚੈ ਸਚ ਰੰਗਿ ਜਿਉ ਮੰਜੀਠੰ ਲਾਲੁ।
5 ਕਮਲੁ ਵਿਗਸੈ ਸਚੁ ਮਨਿ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਹਾਲੁ।
ਮਨਮੁਖ ਦੂਜੀ ਤਰਫ ਹੈ ਵੇਖਹੁ ਨਦਰਿ ਨਿਹਾਲਿ।
ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਸਿਰਿ ਦਿਸੈ ਜਮਕਾਲੁ।
ਖੁਦਿਆ ਤ੍ਰਿਸਨਾ ਨਿੰਦਾ ਬੁਰੀ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਕਰਾਲੁ।
ਏਨੀ ਅਖੀ ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ।
10 ਤੁਧੁ ਭਾਵੈ ਸੰਤੋਖੀਆਂ ਚੂਕੈ ਆਲ ਜੰਜਾਲੁ।
ਮੂਲੁ ਰਹੈ ਗੁਰੁ ਸੇਵਿਐ ਗੁਰ ਪਉੜੀ ਬੋਹਿਥੁ।
ਨਾਨਕ ਲਗੀ ਤਤੁ ਨੈ ਤੂ ਸਚਾ ਮਨਿ ਸਚੁ।੧।

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ਮਹਲਾ 1।

ਹੇਕੋ ਪਾਧਰ ਹੇਕੋ ਦਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ।
15 ਰੂੜਉ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ।2।

ਪਉੜੀ।

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ।
ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ।
ਵਿਣੁ ਥੰਮ੍ਹਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ।
20 ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ।
ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ।
ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ।
ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ।
ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ।1।

(Malhāra kī vāra 1, p.1278)

ਰਹਸਿ		be delighted
ਧਰਣਿ	f.	earth
ਹਰੀਆਵਲਾ		green, flourishing
ਸੁਭਰੁ		well-filled
ਤਾਲੁ	m.	pool
ਅੰਦਰੁ	m.	inside, inner self
ਰਚਿ		be mingled, be absorbed
ਮਜੀਠ	f.	madder
ਲਾਲੁ		red
ਕਮਲੁ	m.	lotus
ਵਿਗਸਿ		bloom
ਨਿਹਾਲੁ		happy
ਤਰਫ	f.	direction
ਨਿਹਾਲਿ		look

ਹੇਕੁ = ਏਕੁ		one
ਪਾਧਰੁ	m.	way
ਨਿਜ ਥਾਨੁ	m.	one's own place
ਰੂੜਉ		beautiful
ਆਪੀਨੈ		by oneself
ਸਾਜਿ		make, fashion
ਅੰਬਰੁ	m.	sky
ਵਿਛੋੜਿ		separate
ਚੰਦੋਆ	m.	awning, canopy
ਤਾਣਿ		stretch
ਥੰਮ੍ਹ	m.	pillar, prop
ਗਗਨੁ	m.	sky
ਰਹਾਇ		cause to remain
ਨੀਸਾਣਿ		express

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ਫਾਹੀ	f.	snare	ਸੂਰਜੁ	m.	sun
ਮਿਰਗੁ	m.	deer	ਚੰਦੁ	m.	moon
ਖੁਦਿਆ	f.	hunger	ਦਿਨੁੰਤੁ	m.	day
ਤ੍ਰਿਸਨਾ	f.	thirst	ਚੋਜੁ	m.	marvel, wonder
ਨਿੰਦਾ	f.	slander	ਵਿਡਾਣਾ		wonderful
ਕਾਮੁ	m.	passion	ਪੁਰਬਾਣਾ		on festivals
ਕ੍ਰੋਧੁ	m.	anger	ਸਰਿ		like
ਵਿਕਰਾਲੁ		frightful	ਤਖਤੁ	m.	throne
ਜਿਚਰੁ		as long as	ਨਿਵਾਸੁ	m.	abode, home
ਮੂਲੁ	m.	stock			
ਪਉੜੀ	f.	step, stair			
ਤਤੁ	m.	reality, truth			

1-12 This rāg is particularly associated with the rainy season, hence the appropriate inclusion of this shalok here.

1 [guri miliai] and [vuṭṭhai] (200, 1) are both locative absolutes.

5 The blooming of the lotus is frequently used to symbolize spiritual awakening.

6 [dūjī tarapha], i.e. towards wordly illusion. [vekhahu nadari nihāli] 'look well!'.

7 [phāthā] (200, 5) is an irregular past participle.

9 [nadari āi] 'come into view, appear' is a common locative compound (152).

10 [āla jañjālu] 'domestic cares' (cf. no. 20 above).

11 [gura pauṛī]: the Guru is often described as a stair (leading to God).

12 [laggī tattu lai] 'she who is attached to him finds the true reality'.

14 [nija thānu], i.e. the human soul. The shalok is connected to the preceding one by the phrase [gura pauṛī].

16-24 The stanza (pauṛī, literally 'step') is a description of the creation.

17 [pachāṇiā], i.e. 'recognized Himself in His creation'.

20 [samāṇiā] (200, 2), here a transitive 'caused to be mingled, placed'.

22 The phrase [dharama vīcāra] indicates that the bathing described is a symbol of spiritual experience.

24 [āvaṇa jāṇiā] 'coming and going, transmigration', an extended rhyme-form.

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ਸਲੋਕ ਮ: 1।
ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ।
ਨਾਗਾਂ ਮਿਰਗਾਂ ਮਛੀਆਂ ਰਸੀਆਂ ਘਰਿ ਧਨੁ ਹੋਇ।1।
ਮ: 1।
5 ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਵੈਛੋੜਾ ਹੋਇ।
ਗਾਈ ਪੁਤਾ ਨਿਰਧਨਾ ਪੰਥੀ ਚਾਕਰੁ ਹੋਇ।2।
ਪਉੜੀ।
ਤੂ ਸਚਾ ਸਚਿਆਰੁ ਜਿਨਿ ਸਚੁ ਵਰਤਾਇਆ।
ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਕਵਲੁ ਛਪਾਇਆ।
10 ਬ੍ਰਹਮੈ ਵਡਾ ਕਹਾਇ ਅੰਤੁ ਨ ਪਾਇਆ।
ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ ਜਾਇਆ।
ਨਾ ਤਿਸੁ ਰੂਪੁ ਨਾ ਰੇਖ ਵਰਨ ਸਬਾਇਆ।
ਨਾ ਤਿਸੁ ਭੁਖ ਪਿਆਸ ਰਜਾ ਧਾਇਆ।
ਗੁਰ ਮਹਿ ਆਪੁ ਸਮੋਇ ਸਬਦੁ ਵਰਤਾਇਆ।
15 ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਸਮਾਇਆ।2।

(Malhāra kī vāra 2, p.1279)

ਸਾਵਣੁ	m.	the month Sāvan	ਕਵਲੁ = ਕਮਲੁ	m.	lotus
ਓਮਾਹਾ	m.	joy	ਛਪਾਇ		hide, conceal
ਨਾਗੁ	m.	snake	ਬ੍ਰਹਮਾ	m.	Brahmā
ਮਿਰਗੁ	m.	deer	ਕਹਾਇ		call oneself
ਮਛੀ	f.	fish	ਜਾਇ		give birth
ਰਸੀ	m.	lover of pleasure	ਰੇਖ	f.	mark
ਵੈਛੋੜਾ	m.	separation, grief	ਭੁਖ	f.	hunger
ਗਾਇ	f.	cow	ਪਿਆਸ	f.	thirst
ਪੁਤੁ	m.	son	ਰਜਾ		sated
ਪੰਥੀ	m.	traveller	ਧਾਇ		run, rush
ਚਾਕਰੁ	m.	servant	ਸਮੋਇ		mingle
ਸਚਿਆਰੁ		true	ਪਤੀਆਇ		trust
ਵਰਤਾਇ		diffuse, spread			
ਤਾੜੀ ਲਾਇ		practise contemplation			

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1-6 The two shaloks of Gurū Nānak form an obvious pair, included here because they describe the month Sāvan (July-August), when the rains begin.

2 [cam̐hu]: the oblique numeral (240), i.e. 'for four'.

3 The phrase [ghari dhanu hoi] is to be taken as a relative clause with [rasīāṁ].

6 [gāīṁ puttāṁ], i.e. the calves whose mothers are removed to pasture on the fresh grass.

7-15 The stanza continues the theme of the previous pauṛī.

9 Creation is visualized in Hindu cosmology as having originated with the growth of a lotus from the navel of Brahma.

12 [varana sabāiā], i.e. even though all colours arise from God.

13 [rajjā dhāiā], i.e. He busily pursues His work without need of sustenance.

15 The line describes the Guru's intimate association with God.

23. ਸਲੋਕ ਮ: 1।
ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਂਹ।
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ।1।

ਮ: 2।
5 ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ।
ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੀਵੈ ਰੋਗਾ ਘਾਣਿ।
ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ।
ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ।2।

ਪਉੜੀ।
10 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੇਵ ਉਪਾਇਆ।
ਬ੍ਰਹਮੇ ਦਿਤੇ ਬੇਦ ਪੂਜਾ ਲਾਇਆ।
ਦਸ ਅਵਤਾਰੀ ਰਾਮੁ ਰਾਜਾ ਆਇਆ।
ਦੈਤਾ ਮਾਰੇ ਧਾਇ ਹੁਕਮਿ ਸਬਾਇਆ।
ਈਸ ਮਹੇਸੁਰੁ ਸੇਵ ਤਿਨੀ ਅੰਤੁ ਨ ਪਾਇਆ।
15 ਸਚੀ ਕੀਮਤਿ ਪਾਇ ਤਖਤੁ ਰਚਾਇਆ।
ਦੁਨੀਆ ਧੰਧੈ ਲਾਇ ਆਪੁ ਛਪਾਇਆ।
ਧਰਮੁ ਕਰਾਏ ਕਰਮ ਪੁਰਹੁ ਫੁਰਮਾਇਆ।3।

(Malhāra kī vāra 3, p.1279)

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ਵੈਦੁ	m.	doctor	ਦਾਰੂ	m.	remedy, cure
ਬੁਲਾਇ		summon	ਵੰਞਿ		go
ਵੈਦਗੀ	f.	treatment	ਘਾਣਿ	f.	load
ਪਕੜਿ		seize, take hold of	ਸਦਾਇ		call oneself
ਬਾਹ	f.	arm	ਬਿਸਨੁ	m.	Vishnu
ਭੋਲਾ		simple, foolish	ਮਹੇਸੁ	m.	Shiva
ਕਰਕ	f.	sharp pain	ਦੇਵ	mp.	gods
ਕਲੇਜਾ	m.	liver, heart	ਦੈਤੁ	m.	demon
ਸੁਵੈਦੁ	m.	good doctor	ਰਚਾਇ		create
ਪਹਿਲਾਂ		first	ਧੰਧਾ	m.	work, task
			ਫੁਰਮਾਇ		order, command

1-8 The shaloks again form a pair, the second by Gurū Aṅgad being an expansion of the theme of Gurū Nānak's shalok.

2 [vaidagī], i.e. 'to give treatment'.

5 [vaidāṁ vaidu] 'doctor of doctors', i.e. one in a million.

6 [loṛi lahu], i.e. 'search and find!'

7-8 [uṭhiaṁhi] and [gaṁvāiṁhi] are 3p. and 2s. extended forms respectively (181).

9-17 The vār proper continues with a description of God's creation of the gods of the Hindu pantheon.

12 Rām was one of the ten avatārs of Vishnu.

13 [hukami sabāiā] 'all in accordance with His command'.

14 Īshvar and Maheshvar are titles of Shiva.

15 [saccī kīmati pāi] 'reckoning at true value', a description of His perfect justice.

16 [dhandhai lāi] 'set to work', a common locative compound (152).

17 [dharamu]: here Dharamrāj, a title of Yama the judge of the dead.
[dhuraṁhu phuramāiā] 'as ordered from the beginning'.

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2. From the vārs of Bhāī Gurdās

Bhāī Gurdās (d. 1637), nephew of the third Gurū Amar Dās and close associate of Gurū Arjan, who employed him as his ammanuensis when compiling the Gurū Granth Sāhib, is rightly regarded as one of the outstanding figures of early Sikhism. His 39 vārs are written in a language hardly to be distinguished from that of the scriptures. As the following brief examples show, the vārs of Bhāī Gurdās, while often somewhat crabbed in expression, are simpler in structure than those of the Gurūs as now arranged in the Gurū Granth Sāhib. They consist of pauṛīs only, without shaloks. The lines of the pauṛīs are often of considerable length, except that the stanza usually ends with a rhymed half-verse.

24. The Sikh community of Kartarpur

ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰਪੁਰਿ ਭੇਖੁ ਉਦਾਸੀ ਸਗਲ ਉਤਾਰਾ।
ਪਹਿਰਿ ਸੰਸਾਰੀ ਕਪੜੇ ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਅਵਤਾਰਾ।
ਉਲਟੀ ਰੀਤ ਵਹਾਈਓਨਿ ਗੁਰ ਅੰਗਦੁ ਸਿਰਿ ਉਪਰਿ ਧਾਰਾ।
ਪੁਤਰੀ ਕਉਲੁ ਨ ਪਾਲਿਆ ਮਨਿ ਖੋਟੇ ਆਕੀ ਨਸਿਆਰਾ।
5 ਬਾਣੀ ਮੁਖਹੁ ਉਚਾਰੀਐ ਹੁਇ ਰੁਸਨਾਈ ਮਿਟੈ ਅੰਧਿਆਰਾ।
ਗਿਆਨ ਗੋਸਟਿ ਚਰਚਾ ਸਦਾ ਅਨਹਦਿ ਸਬਦਿ ਉਠੇ ਧੁਨਕਾਰਾ।
ਸੋਦਰੁ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪੁ ਉਚਾਰਾ।
ਗੁਰਮੁਖਿ ਭਾਰ ਅਥਰਬਣਿ ਤਾਰਾ।38।

(Vār 1, 38)

ਉਤਾਰਿ		remove	ਆਕੀ		rebellious
ਪਹਿਰਿ		don, wear	ਨਸਿਆਰਾ		running away
ਸੰਸਾਰੀ		worldly	ਉਚਾਰਿ		utter
ਕਪੜੇ	mp.	clothes	ਰੁਸਨਾਈ	f.	light
ਮੰਜੀ	f.	bed, seat	ਮਿਟਿ		be destroyed
ਰੀਤ	f.	Ganges	ਅੰਧਿਆਰਾ	m.	darkness
ਵਹਾਇ		cause to flow	ਗੋਸਟਿ	f.	debate
ਧਾਰਿ		place, appoint	ਧੁਨਕਾਰਾ	m.	sound, melody
ਪੁਤਰੁ	m.	son	ਅਥਰਬਣਿ	m.	the Atharva Veda
ਕਉਲੁ	m.	word, pronouncement			
ਪਾਲਿ		keep, observe			

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1 [udāsī] 'detached from the world, as a yogi', the term used to describe Gurū Nānak's wanderings.

3 [ulaṭī gaṅga]: 'making the Ganges flow backwards' is a proverbial expression used to describe reversals of the natural course of events, in this case Gurū Nānak's selection of Gurū Angad in preference to his own sons. [vahāīoni] is a fs. participle with 3s. pronominal suffix (214).

5 [hui] is a metrical shortening of [hoi].

6 [anahadi sabadi] 'the unstruck Word', a term used to describe the mystical impact of the Word.

7 The Sodaru and Ārati are hymns of Gurū Nānak prescribed for daily recitation in the evening and at night, as the Japji ([jāpu]) is in the early morning or 'ambrosial time' ([ammrita vele]).

8 The Atharva Veda is the fourth Veda, thought to be associated with the fourth aeon, the Kaliyuga, from whose evils Gurū Nānak came to save the world.

25. The succession to Gurū Nānak

ਬਾਲ ਜਤੀ ਹੈ ਸਿਰੀਚੰਦੁ ਬਾਬਾਣਾ ਦੇਹੁਰਾ ਬਣਾਇਆ।
ਲਖਮੀਦਾਸਹੁ ਧਰਮਚੰਦ ਪੋਤਾ ਹੁਇ ਕੈ ਆਪੁ ਗਣਾਇਆ।
ਮੰਜੀ ਦਾਸੁ ਬਹਾਲਿਆ ਦਾਤਾ ਸਿਧਾਸਣ ਸਿਖ ਆਇਆ।
ਮੋਹਣੁ ਕਮਲਾ ਹੋਇਆ ਚਉਬਾਰੀ ਮੋਹਰੀ ਮਨਾਇਆ।
5 ਮੀਣਾ ਹੋਆ ਪਿਰਥੀਆ ਕਰਿ ਕਰਿ ਟੇਢਕ ਬਰਹੁ ਚਲਾਇਆ।
ਮਹਾਦੇਉ ਅਹੀਮੇਉ ਕਰਿ ਕਰਿ ਬੇਮੁਖ ਕੁਤਾ ਭਉਕਾਇਆ।
ਚੰਦਨ ਵਾਸੁ ਨ ਵਾਸ ਬੋਹਾਇਆ।33।

ਬਾਬਾਣੀ ਪੀੜੀ ਚਲੀ ਗੁਰ ਚੇਲੇ ਪਹਚਾ ਪਰਚਾਇਆ।
ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁ ਤੇ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਭਾਇਆ।
10 ਅਮਰਦਾਸੁ ਗੁਰ ਅੰਗਦਹੁ ਸਤਿਗੁਰੁ ਤੇ ਸਤਿਗੁਰੂ ਸਦਾਇਆ।
ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਗੁਰ ਸੇਵਾ ਗੁਰੁ ਹੋਇ ਸਮਾਇਆ।
ਰਾਮਦਾਸਹੁ ਅਰਜਣੁ ਗੁਰੂ ਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਇਆ।
ਹਰਿਗੋਬਿੰਦੁ ਗੁਰੁ ਅਰਜਨਹੁੰ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
ਸੁਝੈ ਸੁਝ ਨ ਲੁਕੈ ਲੁਕਾਇਆ।34।

(Vār 26, 33-34)

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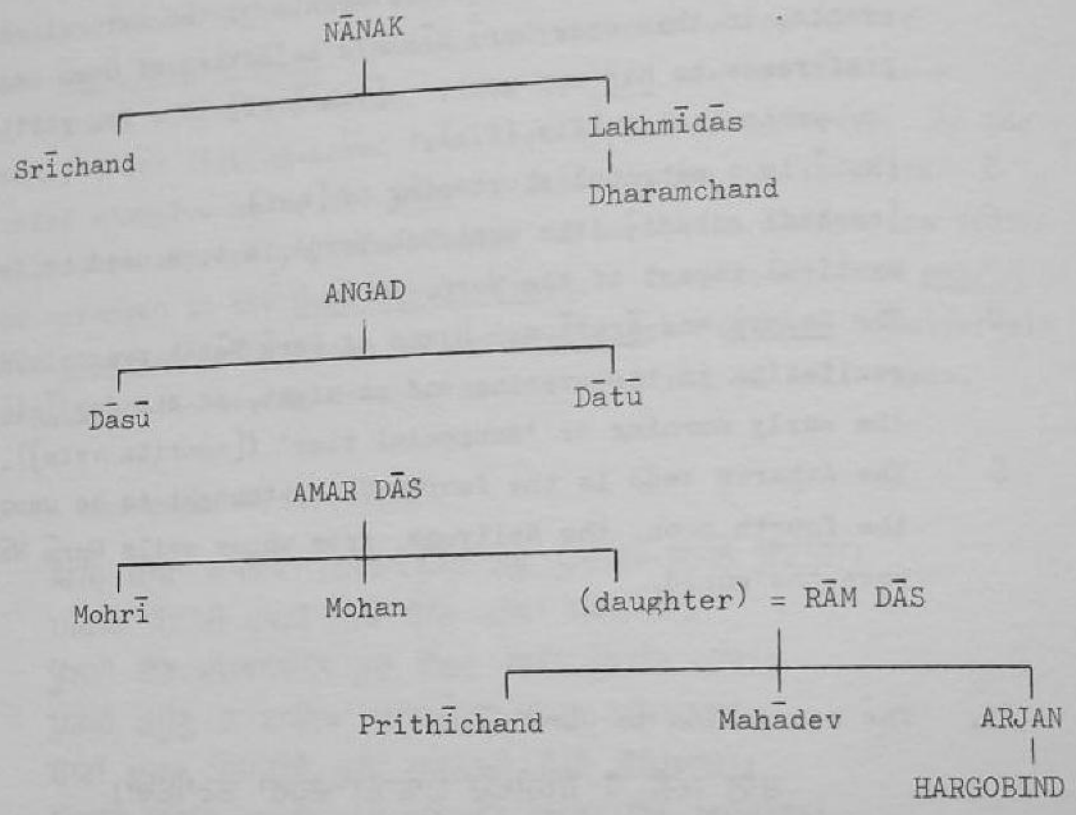
The references to the false and the true successors to Gurū Nānak may be more easily understood by referring to the following genealogical tables.



ਬਾਲ ਜਤੀ	m.	celibate	ਚੰਦਨੁ	m.	sandalwood
ਬਾਬਾਣਾ		father's, Bābā Nānak's	ਵਾਸੁ	f.	perfume
ਦੇਹੁਰਾ	m.	temple	ਵਾਸ	m.	family
ਬਣਾਇ		construct	ਬੋਹਾਇ		scent, perfume
ਪੋਤਾ	m.	grandson	ਪੀੜੀ	f.	succession, descendants
ਸਿਧਾਸਣੁ	m.	seat of the Siddhas			
ਕਮਲਾ		crazy, mad	ਪਰਚਾ	m.	mystical awareness
ਚਉਬਾਰੀ	f.	upper room	ਪਰਚਾਇ		spread, transmit
ਮਨਾਇ		believe in, worship	ਸ਼ੀਰੁ	m.	body
ਟੇਢਕ	f.	crookedness	ਬ੍ਰਿਖੁ	m.	tree
ਬਰਲੁ	m.	madness	ਫਲੁ	m.	fruit
ਅਹੰਮੇਉ	m.	egoism, pride	ਆਦੇਸੁ	m.	hailing, honour
ਬੇਮੁਖੁ		misguided	ਸੁਝ	f.	awareness
ਕੁਤਾ	m.	dog	ਲੁਕਿ		be hidden
ਭਉਕਾਇ		make bark	ਲੁਕਾਇ		hide

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1 The reference is to Srīchand's construction of a mausoleum for his father.

3 The refusal of Gurū Angad's sons Dāsu and Dātū to acknowledge the authority of Gurū Amar Das is referred to. [mañjī], literally 'bed', has the senses of the Gurūs' seat of office, like [siddhāsaṇa].

4 The disobedience of Guru Amar Dās's sons is criticized.

5 [mīṇā] is the pejorative term applied to the followers of Prithīchand.

7 The sense of the line is that the true spiritual descent was not transmitted through physical family relationships.

9 Gurū Angad's title (his original name was Lahiṇā) is derived from [aṅgu].

11 [samāiā]: compare the conventional phrase [jotī joti samāī] 'light was mingled with light' used to describe the passing of the Guruship from one Gurū to another.

12 [lāiā] 'put, planted'.

13 [ādi purakhu] 'the Primal Being, God'.

14 [na lukai lukāiā] 'cannot be hidden for all people's efforts to hide it', a common use of intransitive and transitive pairs of verbs.

3. From the janamsākhīs

The language of the janamsākhīs, the hagiographies of Gurū Nānak compiled by various authors during the 17th century, is in some ways a special variant of the scriptural SLS which has up to this point been described and illustrated in this book. Not only are the janamsākhīs written in prose, which naturally involves the use of a rather different pattern of syntax from that demanded by rhyming verse, but their language is also in some respects more modern than scriptural SLS. The differences are not, however, considerable, and the naive style of narration favoured by the authors of most janamsākhīs means that few problems should be encountered by those who have first mastered the basic elements of the language of the Gurū Granth Sāhib.

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The prose syntax of the janamsākhīs is generally confined to quite simple sentences, usually awkwardly coordinated with one another by such connectors as [tau, tabi, tāṁ] 'then', or [jo] 'that'. There is no way of recording indirect speech (054). The order of words is stricter than in the verse of the scriptures, with adjectives preceding nouns, which are followed by postpositions. Within a sentence, the subject is normally placed first and the verb last. The simplicity of the style, where sentence-endings are marked only by the stroke [ḍaṇḍā] sometimes involves incomplete additions to what has been said in a previous sentence, but the subject-object-verb order is the rule, as indeed it is in modern Panjabi.

In terms of grammar, the language of the janamsākhīs represents a partial transition from the complex norms of SLS to the simpler structures of the modern languages. Final vowels, which have been much simplified since the time of SLS, are often written with variant spellings in the janamsākhīs, e.g.

SLS	janamsākhīs	
ਘਰ ਦਾ	ਘਰ ਦਾ = ਘਰਿ ਦਾ	'of the house'
ਕਰਨਿਗੇ	ਕਰਨਿਗੇ = ਕਰਹਿਗੈ	'they will do'

Formal differences may be conveniently summarized under the headings of the various parts of speech.

Nouns and adjectives generally follow the SLS pattern, although the oblique is more frequent when the noun is agentive subject in the ergative construction with the past participle of transitive verbs (201). The principal formal difference is in the ablative (120), where the ਹੁ of SLS is often lost, e.g.

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SLS	janamsākhīs	
ਤਲਵੈਂਡੀਹੁ	ਤਲਵੈਂਡੀਉ	'from Talvandi'
ਉਠਣਹੁ	ਉਠਣੂ	'from arising'
ਪਿਛਹੁ	ਪਿਛੇ	'afterwards'

The singular personal pronouns (160) are as in SLS, except that [maiṁ] is freely used as a direct pronoun 'I' as well as the oblique 'me'. In the plural, there is a second set of pronouns similar to those used in modern Panjabi:

	1p.		2p.	
d.	ਅਸੀ = ਹਮ	'we'	ਤੁਸੀ = ਤੁਮ	'you'
o.	ਅਸਾ = ਹਮ	'us'	ਤੁਸਾ = ਤੁਮ	'you'
poss.	ਅਸਾਡਾ = ਹਮਾਰਾ	'our'	ਤੁਸਾਡਾ = ਤੁਮ੍ਹਾਰਾ	'your'

Other pronouns are declined as in SLS, but with a freer use of [uhu] rather than [so] as the normal 3rd person pronoun.

A few common postpositions are to be noted:

ਕਉ/ ਨੂ/ ਜੋਗੁ/ ਤਾਈ = SLS ਕਉ/ ਨੋ 'to, for'

All the above may also be used to mark the direct object of transitive verbs.

Most verbal forms are similar to those of SLS, although there is a common variant for the extended form of the absolutive (104):

ਹੋਇ ਕਰि = ਹੋਇ ਕਰि 'having been, having become'

The principal difference between the language of the janamsākhīs and poetic SLS is the free use of the verb 'to be' in the former. Forms for the present tense (203) are much more freely used than in the verse language, and there are also no less than three sets of forms for the past tense 'was, were', hardly ever encountered in the Gurū Granth Sāhib:

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	ਸਾ (ਸੀ)	=	ਥਾ	=	ਆਹਾ	'was'
ms.	ਸੇ		ਥੇ		ਆਹੇ	'were'
mp.	ਸੀ		ਥੀ		ਆਹੀ	'was'
fs.	ਸੀਆ		ਥੀਆ		ਆਹੀਆ	'were'
fp.						

These forms, and those of the present, are combined with the participles in the language of the janamsākhīs to create fresh tenses:

1. Present indicative: present participle + present auxiliary

ਉਹੁ ਕੰਮੁ ਕਰਦਾ ਹੈ 'he works'

This is occasionally found in verse SLS (222). But in the janamsākhīs this is the usual form of the present, the SLS present tense being generally confined to use as a subjunctive 'let him work, if he works', or as a general present 'he works (as a rule)'.

The SLS perfect (211), formed with the past participle, is naturally also used in the janamsākhīs:

ਉਨਿ ਕੰਮੁ ਕੀਤਾ ਹੈ। 'he has worked'

The other tenses are not found in verse SLS, which hardly uses the past auxiliary:

2. Imperfect tense: present participle + past auxiliary

ਉਹੁ ਕੰਮੁ ਕਰਦਾ ਸਾ। 'he used to work, he was working'

3. Pluperfect tense: past participle + past auxiliary

ਉਨਿ ਕੰਮੁ ਕੀਆ ਥਾ। 'he had worked'

The imperative (112) and both S-forms and G-forms of the future (130-131) are used as already described, as is the past participle as a simple past tense (191, 201). A 3s. pronominal suffix in [-su] (cf. 214) is frequently added to the past participles of transitive verbs, e.g.:

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ਆਖਿਓਸੁ = ਉਨਿ ਆਖਿਆ 'he said'
ਕੀਓਸੁ = ਉਨਿ ਕੀਤਾ 'he did'

Compounds are generally similar to those described in Part II (242). It may, however, be noted that compounds involving the locative infinitive (153) generally have the inflected verb before the infinitive, which is normally placed at the end of the sentence, e.g.

ਤਾ ਉਹੁ ਲਗਾ ਕੰਮੁ ਕਰਣਿ। 'then he began to work'

Other types of compound verb are noted where they appear in the following selections.

These passages have been taken from the well-known Vilāit-vālī janamsākhī, which is fairly typical of the janamsākhīs as a whole insofar as its language and style are concerned. Each of the four passages selected comprises a complete story or sākhī.

26. Gurū Nānak leaves home for Sultanpur

ਤਬਿ ਆਖਿਆ ਪਰਮੇਸਰ ਕੀ ਹੋਈ। ਜੋ ਗੁਰੂ ਨਾਨਕ ਬਾਹਰਿ ਆਇਆ। ਤਾ ਬਾਬੇ ਨਾਨਕ ਦਾ ਬਹਣੇਯਾ ਜੈਰਾਮੁ ਥਾ। ਸੋ ਨਬਾਬ ਦਉਲਤ ਖਾਨ ਦਾ ਮੋਦੀ ਸਾ। ਜੈਰਾਮ ਸੁਣਿਆ ਜੋ ਨਾਨਕੁ ਹੈਰਾਨੁ ਰਹਦਾ ਹੈ। ਕਮੁ ਕਾਜੁ ਕਿਛੁ ਨਹੀ ਕਰਦਾ। ਤਬਿ ਉਨਿ ਕਿਤਾਬਤ ਲਿਖੀ ਜੋ ਨਾਨਕ ਤੂ ਆਸਾ ਜੋਗੁ ਮਿਲੁ। ਤਬਿ ਇਹ ਕਿਤਾਬਤ ਗੁਰੂ
5 ਨਾਨਕ ਪੜੀ। ਤਾ ਆਖਿਓਸੁ ਹੋਵੈ ਤਾ ਜੈਰਾਮ ਜੋਗੁ ਮਿਲਹਾ। ਤਬਿ ਘਰਿ ਦਿਆ ਆਦਮੀਆ ਆਖਿਆ ਜੋ ਇਹੁ ਜਾਵੈ ਤਾ ਭਲਾ ਹੋਵੈ। ਮਤੁ ਇਸ ਦਾ ਮਨੁ ਉਹਾ ਟਿਕੈ। ਤਬਿ ਗੁਰੂ ਨਾਨਕ ਸੁਲਤਾਨਪੁਰ ਕਉ ਲਗਾ ਪਹੁਚਣਿ। ਤਬਿ ਬਾਬਾ ਜੀ ਉਠਿ ਚਲਿਆ। ਤਬਿ ਬਾਬੇ ਦੀ ਇਸਤ੍ਰੀ ਲਗੀ ਬੈਰਾਗੁ ਕਰਣੈ। ਆਖਿਓਸੁ ਜੀ ਤੂ ਆਸਾ ਜੋਗੁ ਅਗੈ ਨਾਹਿ ਸੀ ਮੁਹਿ ਲਾਇਦਾ। ਪਰਦੇਸਿ ਗਇਆ ਕਿਓਕਰਿ ਆਵਹਿਗਾ।
10 ਤਬਿ ਬਾਬੇ ਆਖਿਆ ਭੋਲੀਏ ਅਸੀ ਇਥੈ ਕਿਆ ਕਰਦੇ ਆਹੇ। ਅਰੁ ਓਥੈ ਕਿਆ ਕਰਹਗੇ। ਅਸੀ ਤੁਸਾਡੇ ਕਿਤੇ ਕਾਮਿ ਨਾਹੀ। ਤਬਿ ਉਨਿ ਕਿਰਿ ਬੇਨਤੀ ਕੀਤੀਆਸੁ ਜੋ ਜੀ ਤੁਸੀ ਘਰਿ ਬੈਠੇ ਹੋਦੇ ਆਹੇ। ਤਾ ਮੇਰੇ ਭਾਣੇ ਸਾਰੇ ਜਹਾਨ ਦੀ ਪਤਸਾਹੀ ਹੋਦੀ ਆਹੀ। ਜੀ ਏਹੁ ਸੰਸਾਰੁ ਮੇਰੇ ਕਿਤੇ ਕੰਮਿ ਨਾਹੀ। ਤਬਿ ਗੁਰੂ ਮਿਹਰਵਾਨੁ ਹੋਆ। ਆਖਿਓਸੁ

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ਤੂ ਚਿੰਤਾ ਕਿਛੁ ਨਾ ਕਰਿ। ਦਿਨੁ ਦਿਨੁ ਤੇਰੀ ਪਤਿਸਾਹੀ ਹੋਵੈਗੀ। ਤਬਿ ਉਨਿ ਕਹਿਆ
15 ਜੀ ਮੈ ਪਿਛੈ ਰਹਦੀ ਨਾਹੀ। ਮੇਨੂ ਨਾਲੈ ਲੈ ਚਲੁ। ਤਬਿ ਬਾਬੇ ਆਖਿਆ ਪਰਮੇਸਰ ਕੀ
ਮੈ ਜਾਦਾ ਹਾ। ਜੇ ਮੇਰੇ ਰੁਜਗਾਰ ਦੀ ਕਾਈ ਬਣਸੀ ਤਾ ਮੈ ਸਦਾਇ ਲੈਸਾ। ਤੂ
ਆਗਿਆ ਮੰਨਿ ਲੈ। ਤਬਿ ਓਹੁ ਚੁਪ ਕਰਿ ਰਹੀ। ਤਬਿ ਗੁਰੂ ਨਾਨਕ ਭਾਈਆ ਬੀਹਾ
ਪਾਸੂ ਬਿਦਾ ਕੀਤਾ। ਸੁਲਤਾਨਪੁਰ ਕਉ ਚਲਿਆ। ਬੋਲਹੁ ਵਾਹੁਗੁਰੂ।

(Vilāit-vālī janamsākhī, fol.20a)

ਆਗਿਆ	f.	order	ਬੇਨਤੀ	f.	supplication
ਬਹਟੋਯਾ	m.	brother-in-law	ਭਾਣੇ		in the opinion of
ਮੋਦੀ	m.	steward	ਪਤਿਸਾਹੀ	f.	kingdom, empire
ਕਿਤਾਬਤ	f.	letter	ਮਿਹਰਵਾਨੁ		merciful, kind
ਆਦਮੀ	m.	man	ਚਿੰਤਾ	f.	worry
ਊਹਾ		there	ਨਾਲੈ		with, together
ਟਿਕਿ		stop, rest, settle	ਰੁਜਗਾਰੁ	m.	livelihood
ਇਸਤ੍ਰੀ	f.	woman, wife	ਸਦਾਇ		call
ਬੈਰਾਗੁ	m.	lamentation	ਚੁਪ	f.	silence
ਪਰਦੇਸਿ		abroad	ਪਾਸੂ		from
ਭੋਲਾ		silly, simple	ਬਿਦਾ	m.	farewell

2 Jairām was the steward of Navāb Daulat Khān of Sultanpur.

3 [hairānu], usually 'amazed', here 'dazed, distracted'. [kamu kāju] 'work' (both words are synonymns).

4 [asāṅ jogu]: cf. the remarks on variant forms of pronouns and postpositions in the janamsākhīs.

5 [hovai tāṁ] 'if it may be, then', i.e. 'if I can'. [milahāṁ]: 1p. present.

6 [matu] 'perhaps, it may be that'.

7 [laggā pahucaṇi] literally 'started to reach', presumably with the sense of preparing to depart.

9 [muhi lāi], a locative compound with the sense of 'be affectionate to'.

10 [bholīe]: fs. vocative (110). [karaṁhagai]: 1p. G-future.

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11 [kitai kammi nāhī] 'are of no use'. [kītīāsu]: fs. participle with 3s. suffix.

13 [kite kāmi]: cf. [kitai kammi] above.

15 [maiṁ picchai rahaṁdī nāhī] 'I am not going to stay behind'. [paramesura kī]: cf. line 1, perhaps 'in accordance with the Lord's command'.

16 [baṇasī], i.e. 'if anything works out'.

17 [kari rahī]: cf. 172 for this type of compound verb. [bhāīāṁ bandhāṁ] 'kinsfolk and relatives', a pair like [kammu kāju] in line 3.

18 [bolahu vāhugurū] 'say "Hail Guru (God)"', a conventional formula frequently used to indicate the end of a sākhī.

27. Gurū Nānak's employment in Sultanpur

ਜਾ ਸੁਲਤਾਨਪੁਰ ਕਉ ਗਇਆ ਤਬਿ ਜੈਰਾਮ ਨੂ ਮਿਲਿਆ। ਜੈਰਾਮੁ ਬਹੁਤੁ ਖੁਸੀ ਹੋਆ। ਆਖਿਓਸੁ ਭਾਈ ਵੈ ਨਾਨਕ ਚੰਗਾ ਭਲਾ ਹੈ। ਤਬਿ ਜੈਰਾਮੁ ਦਰਬਾਰਿ ਗਇਆ। ਜਾਇ ਕਰਿ ਦਉਲਤ ਖਾਨ ਜੋਗ ਅਰਜੁ ਕੀਤੋਸੁ। ਆਖਿਓਸੁ ਨਬਾਬੁ ਸਲਾਮਤਿ ਮੇਰਾ ਇਕੁ ਸਾਲਾ ਪਿਛੈ ਆਇਆ ਹੈ। ਨਬਾਬ ਜੋਗੁ ਮਿਲਿਆ ਚਾਹਦਾ ਹੈ। ਤਬਿ ਦਉਲਤ ਖਾਨ
5 ਕਹਿਆ ਜਾਇ ਘਿਨਿ ਆਣੁ। ਤਬਿ ਜੈਰਾਮੁ ਆਇ ਕਰਿ ਗੁਰੂ ਨਾਨਕ ਜੋਗੁ ਘਿਨਿ ਲੈ ਗਇਆ। ਕਿਛੁ ਪੇਸਕਸੀ ਆਗੈ ਰਖਿ ਕਰਿ ਮਿਲਿਆ। ਖਾਨੁ ਬਹੁਤੁ ਖੁਸੀ ਹੋਇਆ। ਖਾਨ ਕਹਿਆ ਇਸ ਕਾ ਨਾਉ ਕਿਆ ਹੈ। ਤਬਿ ਜੈਰਾਮ ਅਰਜ ਕੀਤੀ ਜੀ ਇਸ ਕਾ ਨਾਉ ਨਾਨਕੁ ਹੈ। ਤਬਿ ਖਾਨਿ ਕਹਿਆ ਏਹੁ ਭਲਾ ਦਿਆਨਤਦਾਰੁ ਨਦਰਿ ਆਵਦਾ ਹੈ। ਮੇਰਾ ਕੰਮੁ ਇਸ ਕੈ ਹਵਾਲੇ ਕਰਹੁ। ਤਬਿ ਗੁਰੂ ਨਾਨਕੁ ਖੁਸੀ ਹੋਇ ਕਰਿ ਮੁਸਕਾਇਆ।
10 ਖਾਨਿ ਸਿਰੋਪਾਉ ਦਿਤਾ। ਤਬਿ ਗੁਰੂ ਨਾਨਕੁ ਤੈ ਜੈਰਾਮੁ ਘਰਿ ਆਏ। ਲਗੇ ਕਮੁ ਕਰਣਿ। ਐਸਾ ਕੰਮੁ ਕਰਨਿ ਜੋ ਸਭੁ ਕੋਈ ਖੁਸੀ ਹੋਵੈ। ਸਭ ਲੋਕ ਆਖਨਿ ਜੋ ਵਾਹੁ ਵਾਹੁ ਕੋਈ ਭਲਾ ਹੈ। ਸਭ ਕੋ ਖਾਨ ਆਗੈ ਸੁਪਾਰਸ ਕਰੇ। ਖਾਨੁ ਬਹੁਤੁ ਖੁਸੀ ਹੋਆ। ਅਰੁ ਜੋ ਕਿਛੁ ਅਲੂਫਾ ਗੁਰੂ ਨਾਨਕ ਜੋਗੁ ਮਿਲੈ ਖਾਵੈ ਸੋ ਖਾਵੈ ਹੋਰੁ ਪਰਮੇਸਰ ਕੈ ਅਰਥਿ ਦੇਵੈ। ਅਤੈ ਨਿਤਾਪ੍ਰਤਿ ਰਾਤਿ ਕਉ ਕੀਰਤਨੁ ਹੋਵੈ। ਪਿਛੈ ਮਰਦਾਨਾ ਡੂਮੁ ਆਇਆ। ਤਲਵੰਡੀਉ
15 ਆਇ ਬਾਬੇ ਨਾਲਿ ਟਿਕਿਆ। ਅਰੁ ਜੋ ਹੋਰੁ ਪਿਛੈ ਆਵਨਿ ਤਿਨਾ ਜੋਗੁ ਖਾਨ ਤਾਈ ਮਿਲਾਇ ਕਰਿ ਅਲੂਫਾ ਕਰਾਇ ਦੇਵੈ। ਸਭਿ ਰੋਟੀਆ ਖਾਵਨਿ। ਗੁਰੂ ਨਾਨਕ ਕੈ ਪ੍ਰਸਾਦਿ। ਸਭਿ ਖੁਸੀ ਹੋਏ ਅਰੁ ਜਾਂ ਬਾਬੈ ਦੀ ਰਸੋਈ ਹੋਵੈ ਤਾ ਸਭ ਆਇ ਬਹਿਨਿ। ਅਤੈ ਰਾਤਿ ਨੂ ਨਿਤਾਪ੍ਰਤਿ ਕੀਰਤਨੁ ਹੋਵੈ। ਅਰੁ ਜਿਥੈ ਪਹਰੁ ਰਾਤਿ ਰਹੈ ਤਿਥੈ ਬਾਬਾ ਦਰੀਆਇ ਜਾਵੈ ਇਸਨਾਨੁ ਕਰਣਿ। ਅਰੁ ਜਾ ਪ੍ਰਭਾਤਿ ਹੋਵੈ ਤਾ ਕਪੜੇ ਲਾਇ ਕੈ ਤਿਲਕੁ ਚੜਾਇ
20 ਕਰਿ ਦਰਬਾਰਿ ਦਫਤਰ ਮਨਾ ਘਿਨਿ ਲਿਖਣ ਬਹੈ।

(Vilāit-vālī janamsākhī, fol.21a)

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ਖੁਸੀ		happy	ਤੈ = ਅਤੈ		and
ਵੈ		oh!	ਸੁਪਾਰਸ	f.	recommendation
ਅਰਜੁ	m/f.	petition	ਅਨੂਢਾ	m.	allowance, stipend
ਸਾਲਾ		brother-in-law	ਅਰਥਿ		for the sake of
ਪਿਛੈ		afterwards	ਨਿਤਾਪ੍ਰਤਿ		continually, always
ਚਾਹਿ		want	ਕੀਰਤਨੁ	f.	praise, hymn-singing
ਘਿਨਿ = ਲੈ		take, get	ਡੂਮੁ	m.	Dom, minstrel
ਆਣਿ		bring	ਰੋਟੀ	f.	bread
ਪੇਸਕਸੀ	f.	offering	ਰਸੋਈ	f.	kitchen
ਦਿਆਨਤਦਾਰੁ		honest	ਦਰੀਆਉ	m.	river
ਹਵਾਲਾ	m.	charge	ਇਸਨਾਨੁ	m.	bathing
ਮੁਸਕਾਇ		smile	ਪ੍ਰਭਾਤਿ	f.	dawn
ਸਿਰੋਪਾਉ	m.	robe	ਤਿਲਕੁ	m.	forehead mark

This sākhī follows immediately after no. 26.

2 [caṅgā bhalā hovai], a greeting 'is all well with you?'.

3 [araju kari] 'make a petition', a phrase from the language of the court meaning little more than 'respectfully speak'.

3 [nabābu salāmati] 'health to the Navāb', another piece of court-language, with the sense of 'Your Excellency'.

4 [sālā] is a wife's brother, as opposed to [bahaṇoyā], a sister's husband. [picchoṁ], here 'recently'. [miliā cāhaṁdā hai]: verbs of wanting are regularly constructed with the ms. past participle.

11 [vāhu vāhu], an exclamation of approval.

13 [khāvai so khāvai], i.e. he consumed what he needed.

14 Mardānā, the Muslim minstrel of the Dom caste from Gurū Nānak's village Talvandi, is the most prominent character in the janamsākhīs after the Gurū himself.

18 [jitthai paharu rāti rahai] 'when a watch of the night remained', i.e. at about 3.00 a.m.

19 [karaṇi]: a locative infinitive expressing purpose (153).

20 [daphatara manā]: an obscure phrase, perhaps meaning 'office ledger'?

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28. Gurū Nānak's conversion of Shaikh Sajjan the Ṭhag

ਜਾਦੇ ਜਾਦੇ ਸੇਖ ਸਜਣ ਕੈ ਘਰਿ ਜਾਇ ਨਿਕਲੇ। ਉਸ ਕਾ ਘਰੁ ਪੈਡੇ ਵਿਚਿ ਥਾ। ਅਤੇ ਠਾਕੁਰਦੁਆਰਾ ਤੈ ਮਸੀਤ ਕਰਿ ਛਡੀ ਥੀ। ਜੇ ਕੋਈ ਹਿੰਦੂ ਆਵੈ ਤਾ ਠਉਰ ਦੇਵੈ। ਅਤੇ ਜੇ ਮੁਸਲਮਾਨੁ ਜਾਵੈ ਤਾ ਤਵਜਹ ਕਰੇ। ਅਰੁ ਜਾ ਰਾਤਿ ਪਵੈ ਤਾ ਆਖੈ ਚਲੁ ਜੀ ਸੋਵਹੁ। ਅੰਦਰਿ ਲੈ ਜਾਵੈ ਖੂਹੈ ਵਿਚਿ ਪਾਇ ਕਰਿ ਮਾਰੇ। ਅਰੁ ਜਾ ਸਬਾਹ ਹੋਵੈ ਤਾ
5 ਆਸਾ ਤਸਬੀ ਹਾਥਿ ਲੈ ਮੁਸਲਾ ਪਾਇ ਬਹੈ। ਜਬਿ ਬਾਬਾ ਤੇ ਮਰਦਾਨਾ ਗਏ ਤਾ ਖਿਜਮਤਿ ਬਹੁਤੁ ਕੀਤੀਓਸੁ। ਅਤੈ ਆਪਣਿਆ ਲੇਖਾ ਤਾਈ ਆਖਿਓਸੁ ਜੋ ਇਸ ਦੇ ਪਲੈ ਬਹੁਤੁ ਦੁਨੀਆ ਹੈ ਪਰੁ ਗੁਹਜੁ ਹੈ। ਜਿਸ ਦੇ ਮੁਹਿ ਵਿਚਿ ਐਸੀ ਭੜਕ ਹੈ ਸੋ ਖਾਲੀ ਨਾਹੀ। ਫੈਲੁ ਕਰਿ ਕੇ ਫਕੀਰੁ ਹੋਇਆ ਹੈ। ਜਬਿ ਰਾਤਿ ਪਈ ਤਬਿ ਆਖਿਓਸੁ ਉਠਹੁ ਜੀ ਸੋਵਹੁ। ਤਬਿ ਬਾਬੇ ਆਖਿਆ ਸਜਣ ਇਕੁ ਸਬਦੁ ਖੁਦਾਇ ਕੀ ਬੰਦਗੀ ਕਾ ਆਖਿ ਕਰਿ
10 ਸੋਵਹਗੇ। ਤਬਿ ਸੇਖ ਸਜਨਿ ਆਖਿਆ ਭਲਾ ਹੋਵੈ ਜੀ ਆਖਹੁ ਜੀ ਰਾਤਿ ਬਹੁਤੁ ਗੁਦਰਦੀ ਜਾਦੀ ਹੈ। ਤਉ ਬਾਬੇ ਆਖਿਆ ਮਰਦਾਨਿਆ ਰਬਾਬੁ ਵਜਾਇ। ਤਾ ਮਰਦਾਨੇ ਰਬਾਬੁ ਵਜਾਇਆ। ਰਾਗੁ ਸੂਹੀ ਕੀਤੀ। ਗੁਰੂ ਨਾਨਕ ਸਬਦੁ ਉਠਾਇਆ। ਮ: ੧।

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ।
ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ।1।
15 ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ।
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ।1।ਰਹਾਉ।
ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ।
ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ।2।
ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ।
20 ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨ ਕਹੀਅਨਿ।3।
ਸੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈ ਜਨ ਦੇਖਿ ਭੁਲੰਨਿ।
ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ।4।
ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ ਡੂਗਰ ਵਾਟ ਬਹੁਤੁ।
ਅਖੀ ਲੋੜੀ ਨ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ।5।
25 ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ।
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ।6।

ਤਬਿ ਦਰਸਨ ਕਾ ਸਦਕਾ। ਬੁਧਿ ਹੋਇ ਆਈ। ਜਾ ਵੀਚਾਰੇ ਤਾ ਸਭ ਮੇਰੇ ਗੁਨਾਹ ਸਹੀ ਹੋਏ ਹੈਨਿ। ਤਬਿ ਆਇ ਉਠਿ ਕਰਿ ਪੈਰੀ ਪਇਆ। ਪੈਰਿ ਚੁਮਿਓਸੁ। ਆਖਿਓਸੁ ਜੀਉ ਮੇਰੇ ਗੁਨਾਹ ਫਦਲੁ ਕਰਿ। ਤਬਿ ਬਾਬੇ ਆਖਿਆ ਸੇਖ ਸਜਨਿ ਖੁਦਾਇ
30 ਕੀ ਦਰਗਾਹ ਦੁਹੁ ਗਲੀ ਗੁਨਾਹ ਫਦਲੁ ਹੋਦੇ ਹਿਨਿ। ਤਬਿ ਸੇਖਿ ਸਜਨ ਅਰਜੁ ਕੀਤੀ। ਆਖਿਓਸੁ ਜੀ ਉਹੀ ਗਲ ਕਰੁ ਜਿਨੀ ਗਲੀ ਗੁਨਾਹ ਫਦਲੁ ਹੋਨਿ। ਤਬਿ ਗੁਰੂ ਨਾਨਕੁ ਮਿਹਰਵਾਨੁ ਹੋਇਆ। ਆਖਿਓਸੁ ਸਚੁ ਕਹੁ ਜੋ ਤੈ ਖੂਨ ਕੀਤੇ ਹੈਨਿ। ਤਬਿ ਸੇਖੁ ਸਜਨੁ ਲਾਗਾ ਸਚੋ ਸਚੁ ਬੋਲਣ। ਕਹਿਓਸੁ ਜੀ ਬਹੁਤੁ ਪਾਪੁ ਕੀਤੇ ਹੈ। ਤਬਿ ਗੁਰੂ ਨਾਨਕ ਆਖਿਆ ਜੋ ਕਛੁ ਉਨ ਕੀ ਬਸਤੁ ਰਹੀ ਹੈ ਸੋ ਘਿਨਿ ਆਉ। ਤਬਿ ਸੇਖ ਸਜਨਿ ਹੁਕਮੁ
35 ਮੰਨਿਆ ਬਸਤੁ ਲੈ ਆਇਆ। ਖੁਦਾਇ ਕੇ ਨਾਇ ਲੁਟਾਈ। ਗੁਰੂ ਗੁਰੂ ਲਾਗਾ ਜਪਣਿ। ਨਾਉ ਧਰੀਕ ਹੋਆ। ਬੋਲਹੁ ਵਾਹੁਗੁਰੂ।

(Vilāit-vālī janamsākhī, fol. 37a)

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ਪੌੜਾ	m.	road
ਠਾਕੁਰਦੁਆਰਾ	m.	temple
ਮਸੀਤ	f.	mosque
ਠਉਰ	f.	place, lodging
ਤਵਜਹ	f.	attention, hospitality
ਸੋਇ		sleep
ਖੂਹੁ	m.	well
ਸਬਾਹ	f.	morning
ਆਸਾ	m.	staff
ਤਸਬੀ	f.	rosary
ਮੁਸਲਾ	m.	prayer-mat
ਖਿਜਮਤਿ	f.	service, attention
ਗੁਹਜੁ		hidden
ਭੜਕ	f.	splendour
ਖਾਲੀ		empty, bare
ਫੈਲੁ	m.	deceit, trick
ਖੁਦਾਇ	m.	God
ਬੰਦਗੀ	f.	service, devotion
ਗੁਦਰਿ		pass
ਰਬਾਬੁ	m.	rebab
ਦਰਸਨੁ	m.	vision, meeting
ਸਦਕਾ	m.	sacrifice
ਬੁਧਿ	f.	awareness
ਗੁਨਾਹੁ	m.	sin
ਸਹੀ ਹੋਇ		be revealed
ਚੁੰਮਿ		kiss
ਫਦਲੁ ਕਰਿ		forgive
ਖੂਨੁ	m.	blood, murder
ਬਸਤੁ	f.	substance, property
ਲੁਟਾਇ		spend freely

1. [jāṁde jāṁde] 'as they went along', a repeated adverbial present participle.

2 [kari chaḍḍī thī] 'had built', a pluperfect intensive compound.

5 As shown by his title of 'Shaikh', Sajjan disguised his evil intentions by adopting the appurtenances of a Muslim holy man.

6 [kītīosu]: a fs. past participle with 3s. suffix. [isa de pallai], literally 'in the hem of his garment', i.e. 'in his possession'.

7 [dunīā], i.e. 'worldly goods, wealth'.

10 [sovaṁhage]: 1p. future. [bahutu]: i.e. 'is passing very quickly, it is getting late'.

11 The rebab is the stringed instrument used by Mardānā to accompany the Gurū's hymns.

12 [uṭhāiā] 'raised', here with the specialized sense of 'uttered'. The hymn has already been given, as no. 17 above. It is the rahāu which is particularly relevant to the story told here.

27 [tabi darasana kā sadakā], i.e. Sajjan was overcome by the experience granted him by Gurū Nānak.

36 [nāṁu dharīka] 'one who professes the Name', a common description of Sikhs in the janamsākhīs.

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29. Gurū Nānak and the emperor's elephant

ਆਇ ਦਿਲੀ ਨਿਕਲੇ। ਤਬ ਦਿਲੀ ਕਾ ਪਾਤਿਸਾਹੁ ਸੁਲਤਾਨੁ ਬ੍ਰਹਮੁ ਬੇਰੁ ਥਾ। ਊਹਾ ਜਾਇ ਰਾਤਿ ਰਹੈ। ਮਹਾਵਤਾਂ ਵਿਚਿ। ਉਨਿ ਖਿਜਮਤਿ ਬਹੁਤੁ ਕੀਤੀ। ਤਬਿ ਇਕੁ ਹਾਥੀ ਪਾਸਿ ਮੁਆ ਪਇਆ ਥਾ। ਲੋਕ ਪਿਟਦੇ ਰੋਦੇ ਆਹੈ। ਤਬਿ ਬਾਬੇ ਪੁਛਿਆ ਤੁਸੀ ਕਿਉ ਰੋਦੇ ਹੋ। ਤਾ ਉਨਾ ਅਰਜੁ ਕੀਤਾ ਜੀ ਅਸੀ ਹਾਥੀ ਦੇ ਪਿਛੈ
5 ਰੋਦੇ ਹਾਂ। ਤਬਿ ਬਾਬੈ ਆਖਿਆ ਹਾਥੀ ਕਿਸ ਦਾ ਥਾ। ਤਬਿ ਮਹਾਵਤਿ ਕਹਿਆ ਹਾਥੀ ਪਾਤਿਸਾਹ ਦਾ ਥਾ। ਇਕੈ ਖੁਦਾਇ ਦਾ ਥਾ। ਤਬਿ ਬਾਬੈ ਕਹਿਆ ਤੁਸੀ ਕਿਉ ਰੋਦੇ ਹਉ। ਤਾ ਉਨਾ ਆਖਿਆ ਜੀ ਅਸਾਡਾ ਰੁਜਗਾਰੁ ਥਾ। ਤਾ ਬਾਬੈ ਆਖਿਆ ਹੋਰੁ ਰੁਜਗਾਰੁ ਕਰਹੁ। ਤਬਿ ਉਨਾ ਕਹਿਆ ਜੀ ਬਣੀ ਥੀ ਟਬਰ ਸੁਖਾਲੇ ਪਏ ਖਾਦੇ ਸੈ। ਤਬਿ ਬਾਬੈ ਮਿਹਰ ਕੀਤੀ। ਆਖਿਓਸੁ ਜੋ ਏਹੁ ਹਾਥੀ ਜੀਵੈ ਤਾ ਰੋਵਹੁ ਨਾਹੀ। ਤਬਿ
10 ਉਨਾ ਆਖਿਆ ਜੀ ਮੁਏ ਕਿਥਹੁ ਜੀਵੇ ਹੈਨਿ। ਤਬਿ ਬਾਬੈ ਆਖਿਆ ਜਾਇ ਕਰਿ ਇਸ ਦੇ ਮੁਹ ਉਪਰਿ ਹਥੁ ਫੇਰਹੁ। ਵਾਹੁਗੁਰੂ ਆਖਹੁ। ਤਬਿ ਉਨਿ ਆਗਿਆ ਮਾਨੀ ਜਾਹਿ ਹਥੁ ਫੇਰਿਆ। ਤਾ ਹਾਥੀ ਉਠਿ ਖੜਾ ਹੋਆ। ਤਬਿ ਅਰਜ ਪਤਿਸਾਹ ਕਉ ਪਹੁਚਾਈ। ਆਖਿ ਸੁਣਾਈ। ਤਬਿ ਸੁਲਤਾਨੁ ਬ੍ਰਹਮ ਬੇਰੁ ਹਾਥੀ ਮੰਗਾਇਆ। ਚੜਿ ਕਰਿ ਦੀਦਾਰ ਨੂ ਆਇਆ। ਆਇ ਬੈਠਾ। ਆਖਿਓਸੁ ਏ ਦਰਵੇਸ ਏਹੁ ਹਾਥੀ ਤੁਸਾ ਜੀਵਾਇਆ ਹੈ।
15 ਤਬਿ ਬਾਬੇ ਆਖਿਆ ਮਾਰਣਿ ਜੀਵਾਲਣ ਵਾਲਾ ਖੁਦਾਇ ਹੈ। ਅਤੈ ਦੁਆਇ ਫਕੀਰਾ ਰਹਮੁ ਅਲਾਹ ਹੈ। ਤਉ ਫਿਰਿ ਪਤਿਸਾਹ ਆਖਿਆ ਮਾਰਿ ਦਿਖਾਲੁ। ਤਾ ਬਾਬਾ ਬੋਲਿਆ। ਸਲੋਕੁ।

ਮਾਰੈ ਜੀਵਾਲੈ ਸੋਈ।
ਨਾਨਕ ਏਕਸੁ ਬਿਨੁ ਅਵਰੁ ਨਾ ਕੋਈ।1।

20 ਤਬਿ ਹਾਥੀ ਮਰਿ ਗਇਆ। ਬਹੁੜਿ ਪਾਤਿਸਾਹਿ ਆਖਿਆ ਜੀਵਾਲੁ। ਤਬਿ ਬਾਬੇ ਕਹਿਆ ਹਜਰਤਿ ਲੋਹਾ ਅਗਿ ਵਿਚਿ ਤਪਿ ਲਾਲੁ ਹੋਦਾ ਹੈ। ਪਰੁ ਉਹੁ ਰਤੀ ਹਥ ਉਪਰਿ ਟਿਕੈ ਨਾਹੀ। ਅਤੇ ਅੰਗਿਆਰੁ ਕੋਈ ਰਤੀ ਰਹੈ। ਤਿਉ ਖੁਦਾਇ ਦੇ ਵਿਚਿ ਫਕੀਰ ਲਾਲੁ ਹੋਏ ਹੈਨਿ। ਅਤੈ ਖੁਦਾਇ ਕੀ ਸਟੀ ਉਹੁ ਉਠਾਇ ਲੈਇਨਿ। ਪਰੁ ਉਨ ਕੀ ਸਟੀ ਉਠਣੂ ਰਹੀ। ਤਬਿ ਪਤਿਸਾਹੁ ਸਮਝਿ ਕਰਿ ਬਹੁਤੁ ਖੁਸੀ ਹੋਆ। ਤਬਿ
25 ਆਖਿਓਸੁ ਜੀ ਕਛੁ ਕਬੂਲੁ ਕਰੁ। ਤਬਿ ਬਾਬਾ ਬੋਲਿਆ। ਸਲੋਕੁ।

ਨਾਨਕ ਭੁਖ ਖੁਦਾਇ ਕੀ ਬਿਆ ਬੇਪਰਵਾਹੀ।
ਅਸਾਂ ਤਲਬ ਦੀਦਾਰ ਕੀ ਬਿਆ ਤਲਬ ਨ ਕਾਈ।

ਤਬਿ ਪਾਤਿਸਾਹੁ ਸਮਝਿ ਕਰਿ ਉਠਿ ਗਇਆ। ਬਾਬਾ ਰਵਦਾ ਰਹਿਆ।

(Vilāit-vālī janamsākhī, fol. 44a)

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ਪਾਤਿਸਾਹੁ	m.	king, emperor
ਊਹਾ		there
ਮਹਾਵਤੁ	m.	mahout, elephant-keeper
ਹਾਥੀ	m.	elephant
ਪਾਸਿ		nearby
ਪਿਟਿ		beat breast, lament
ਇਕੇ		or
ਰੁਜਗਾਰੁ	m.	livelihood
ਟਬਰੁ	m.	family
ਸੁਖਾਲਾ		happy, prosperous
ਮਿਹਰ	f.	mercy, kindness
ਕਿਥਹੁ		whence?, how?
ਆਗਿਆ	f.	command
ਮੰਗਾਇ		summon, send for
ਚੜਿ		mount
ਦੀਦਾਰ	m.	sight
ਏ		oh!
ਦਰਵੇਸੁ	m.	dervish
ਜੀਵਾਇ/ਜੀਵਾਲਿ		bring to life
ਦੁਆਇ	f.	prayer
ਰਹਮੁ	m.	mercy
ਅਲਾਹੁ	m.	Allah, God
ਬਹੁੜਿ		again
ਹਜਰਤਿ		Your Majesty
ਲੋਹਾ	m.	iron
ਤਪਿ		heat
ਲਾਲੁ		red
ਰਤੀ		a little
ਅੰਗਿਆਰੁ	m.	burning coal
ਸਟਿ		throw, cast down
ਸਮਝਿ		understand
ਕਬੂਲੁ ਕਰਿ		accept
ਭੁਖ	f.	hunger
ਬਿਆ = ਅਵਰੁ		other, else
ਬੇਪਰਵਾਹੀ	f.	freedom from care
ਤਲਬ	f.	search, desire
ਰਵਿ		wander

1 The reference is to Sultān Ibrāhīm Beg of Delhi.

3 [muā paiā] 'lying dead' (191).

4 [kiuṁ], here 'why?'. [hāthī de picchai] 'on account of the elephant'.

8 [baṇī thī]: cf. no. 26, line 16. [pae khāṁde se] 'were eating'.

11 [hatthu pheri] 'stroke', a common compound.

12 [araja] 'respectful report', cf. no. 27, line 3.

15 [duāī phakīrāṁ], i.e. all fakirs can do is to ask God, but He decides.

16 [māri dikhālu] 'kill and show', i.e. 'kill it before my eyes'.

18-19 This shalok is not included in the Gurū Granth Sāhib.

21 [rattī], literally 'a grain', is commonly used like [tilu] with the sense of 'a little, the least bit'.

23 [uṭhāi laiinhi]: an intensive compound (132).

24 [uṭṭhaṇuṁ rahī]: compounds of the ablative infinitive with [rahi] have the sense of 'be incapable of doing'.

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26-27 Another of those shaloks not included in the Gurū Granth Sāhib whose apocryphal status may be excused by their convenience to the authors of the janamsākhīs.

28 [ravaṁdā rahiā] 'continued wandering' (224). Perhaps a suitably mysterious note upon which to draw to a close.

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Appendix

These references to the verses by Gurū Nānak given in Part II as translation exercises follow the system of abbreviations adopted in A Gurū Nānak Glossary, described there on pp.xxix-xxxi.

	1B	2B	3B	4B
1.	Sr13	SG23	SuK2	Sr28
2.	GaC2	Sr7	SG59	Dh1
3.	SoA4	DhC2	SaV12.1	MjV14.2
4.	SrA7	AsA18	Ti4	As31
5.	Dh5	So4	AsV23.1	MjV5
6.	MjV20	SaV14.2	AsV2.1	Sr29
7.	MjV6	MjV17.1	MjV14	MlV19.1
8.	AsV1	GaA16	Ga2	JP24
9.	AsA8	VaC2	VaV10.2	MjV26
10.	MjV1.1	Sr10	As8	As28
11.	JP24	Dh2	VaV12.2	MjV4.2
12.	AsA2	SrA28	As4	GaA12
13.	AsSd1	JP19	As6	Ra7
14.	AsA13	SaV15.1	AsA13	SrA12
15.	SrA13	JP21	So6	Sr29
16.	MrA4	MjV12	JP21	Sr29
17.	AsA6	Sr22	GjA3	AsV9
18.	SrA3	Sr10	VaC2	AsV8.1
19.	As27	SuC4	Ga2	MjV10.1
20.	SoA1	AsA9	Sr5	VaA1
21.	-	MlV11	-	-

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	5B	6B	7B	8B
1.	SG65	Bh1	Sr31	SrA8
2.	RaV19.1	B1A2	As11	SrA8
3.	SrA2	RaV11.1	DO34	M1V4
4.	GaA10	Ga10	As19	As18
5.	As13	GaA15	MrA6	SrV2.1
6.	Sr23	SrA11	As9	DhC2
7.	Va3	AsV8	Gj1	GaA1
8.	SuV13.2	Mr3	MjV19.1	M1V8
9.	B12	SG12	As9	JP27
10.	Sr16	SaV2.2	As21	Mr5
11.	AsC1	MjV26.1	Dh6	MrA3
12.	SrA14	SoA4	M1V25.2	SG39
13.	So6	SrA10	AsV24	Sr29
14.	MjV26	MjV19.1	Dh4	SuV15.4
15.	SuA5	VaC2	As12	DO33
16.	RaV14.1	AsV15.1	As18	DhA2
17.	SG49	AsA7	Sr10	As10
18.	SaV11.2	Ga5	As18	DhA2
19.	VaC2	SoA1	SrA1	Sr30
20.	SrA8	As32	As32	Mr12
21.	Dh7	-	Sr13	Sr23

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	9B	10B	11B	12B
1.	AsA1	Ga5	Sr5	B1A2
2.	B11	AsA15	DO39	MjV3
3.	SrA14	DhC1	SrA13	As3
4.	SaV11.2	Ti5	SrA12	MjV5
5.	Sr12	Ti5	Ga13	SG72
6.	DO38	Sr4	As23	SG73
7.	DhA1	Sr18	AsA15	Sr32
8.	M1V20	Su4	SrA10	As18
9.	SG68	SoV1.1	SrA10	M1V25.1
10.	GaA16	AsV5.1	Mr8	SaV22.1
11.	Sr11	DhC2	JP4	JP21
12.	DO47	As15	AsV15.4	SG57
13.	DO10	M1V19	VaA3	AsV19.2
14.	SrA12	Sr10	AsV12.2	As13
15.	M1V6	SrA10	Ra11	AsV23
16.	AsV23.1	SrV1.1	So11	SrA17
17.	JP2	AsV4	Ra6	JP32
18.	GaA18	Sr30	Gj1	M1V25.2
19.	SG68	GaA14	Sr18	Sr14
20.	B1A2	Dh1	Mr5	M1V5
21.	SoA1	SrA5	SrA11	M1V28.2
22.	Sr3	As22	-	AsV6.1
23.	Mr8	-	-	-

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	13B	14B	15B	16B
1.	JP1.1	SaV8.1	Ga10	JP27
2.	SrA13	DO17	AsA10	AsV19
3.	DO31	Su8	S124	AsP2
4.	As26	M1V25.2	As24	As23
5.	So10	SG64	MrA3	S120
6.	MrV12.1	RaA6	RaV11.2	AsV23
7.	Mr8	RaV11.2	Su3	Ra1
8.	MjV25	So3	Ga10	Su7
9.	JP27	SuV12.2	B1T15	RaV11.1
10.	As34	GaA6	JP27	AsC4
11.	MjV4	SrA16	SrA13	So5
12.	DO16	Sr18	MrV14.3	As6
13.	AsA13	As20	Dh6	AsV19.2
14.	Ra4	DO45	SrP2	SuV15.4
15.	Mr2	Sr22	As31	SrA13
16.	Ga19	RaV11.1	M1V21.3	Dh5
17.	RaV18.2	As24	MjV7.2	SG68
18.	DhC3	SrA4	Sr10	So4
19.	B11	MjV2.1	Sr1	SrA3
20.	As15	MjV4.2	As23	VaV10.2
21.	-	SrA4	Ga6	-
22.	-	SrA4	-	-

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	17B	18B	19B	20B
1.	S120	DO17	SrA16	MlV5
2.	AsV10	AsV2	As23	Mr12
3.	Ti4	Su6	Ga4	MlV20.2
4.	SrA8	AsV15	AsV19.1	MlV8
5.	Sr3	AsV5.2	Ga4	DO31
6.	Sr20	DO43	Ga17	AsV18
7.	MjV14	Sr2	DO13	Va1
8.	SrA13	AsV10.1	Sr22	Sr28
9.	SG22	DO51	AsA2	AsP22
10.	RaV19.3	Ga1	MrA2	MjV16
11.	AsV15.2	AsV11.2	MjV23	AsV8
12.	AsA21	DO37	MjV24.1	GaA10
13.	MjV25	SG9	So12	AsP30
14.	MjV14	SuV12.1	MjV3	AsV7
15.	MjV12	MjV15	MjV4.2	AsP11
16.	Ra3	Dh1	AsP23	SuK1
17.	SoV16.2	So2	DO36	As36
18.	AsV20.1	As23	AsA20	RaV11.2
19.	MjV7.2	SG58	Va3	SuV11.2
20.	AsV19.1	GaA1	Ga17	AsV13
21.	-	-	Ra10	SrA28
22.	-	-	AsP15	-

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	21B	22B	23B	24B
1.	RaV21.1	M1V28	Ga7	M1V12
2.	MjV2	M1V5	DO51	TuC2
3.	As36	SG24	GaA4	B1T1
4.	SrV4.1	SG6	GaA13	VaV1
5.	AsV18.3	Mr12	SG70	RaV21.1
6.	GjA1	Ga4	B1T2	JP27
7.	As8	Su9	JP11	BgV7.2
8.	AsA8	DO25	AsV5.2	SrA7
9.	AsP26	AsV9	RaA2	Dh5
10.	SuV15	AsP18	SrA4	RaV21.2
11.	SuK2	AsV5.2	Dh2	AsV8
12.	SuV17.2	TuB5	AsV13	AsC5
13.	Ti4	AsV9	Sr23	AsP8
14.	SrA12	Va3	GaA13	SrP2
15.	SrA14	Dh2	Ra11	Dh7
16.	AsP21	DO36	Ga8	MrS19
17.	As10	AsV6.1	As4	SrA10
18.	Sr25	M1V18	AsV5.2	AsV21
19.	As26	AsV16	Sr18	Su8
20.	MjV1.3	GaA18	SuV11.1	Sr8
21.	MjV16	-	-	PrA3

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